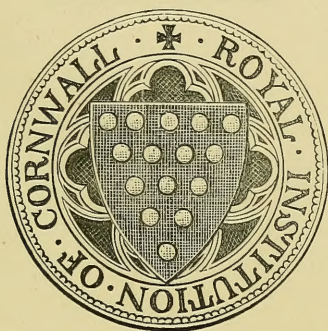


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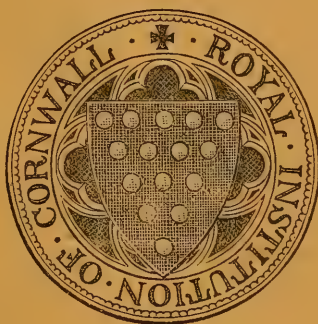
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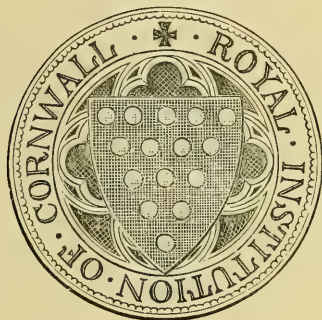
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Royal Institution of Cornwall.

SPRING MEETING, 1899.

The Spring Meeting was held on Tuesday, May 23rd, 1899, at the rooms of the Institution, Truro. The President, the Rev. S. Baring-Gould, in the chair. There were also present Arch-deacon Cornish, Chancellor Worlledge, Canons A. P. Moor, J. H. Moore, Flint, and Donaldson, the Revs. A. R. Tomlinson, W. Iago, S. Rundle, R. Leigh. H. Edwardes, and T. M. Comyns, Sir E. D. Lawrence, Bart., M.P., Lady Protheroe Smith, the Hon. Mrs. Davies Gilbert, Mesdames H. James, Leverton, Blenkinsop, Cornish, T. C. Peter, Casey, and Paull, Misses James, Tomn, Blenkinsop, Parkyn, Haughton, M. E. M. Peter, G. T. Peter, Morison, and Donaldson, Messrs. W. Rose (Mayor of Truro), J. D. Enys, F.G.S., S. Trevail, C. Davies Gilbert, Thurstan C. Peter, R. M. Hill (Chief Constable of Cornwall), T. V. Hodgson (Plymouth), J. Barrett, J. Bryant, J. Bryant, jun., A. G. Leverton, S. Sara, W. Sara, T. Dennis Jenkins, A. Blenkinsop, R. Dobell, B. Williams, Hamilton James, W. J. Clyma, Theo. Hawken, P. Jennings, F. H. Davey, T. Worth, G. Penrose, T. Clark, Capt. J. Eslick, Major Parkyn, Hon. Sec., and R. A. Gregg, Curator. Letters of apology were received from the Bishop of Truro, Rev. Sir Vyell D. Vyvyan, Bart., Mr. C. L. Cowlard, Mr. A. L. Lewis (London), and Mr. F. Nalder.

The President delivered his annual address, on "The Celtic Saints," after which Mr. F. H. Davey read a paper on "Two Forgotten Travellers," followed by one by Mr. Thurstan C. Peter, entitled "Notes on St. Michael's Mount."

Rev. W. Iago (one of the Secretaries) made some interesting remarks on the derivation of the name Liskeard, and Hock, hogen, the feast of hocking, hocktide, &c. Mr. J. D. Enys gave some particulars respecting the Urns recently found at Gunwalloe.

It was resolved on the proposition of the Rev. W. Iago and Mr. J. D. Enys, to forward the following telegram to the Queen:—"To the Queen's most excellent Majesty, Patron of this Royal Institution of Cornwall.—The members, in general meeting assembled, humbly offer their loyal and affectionate congratulations on the eve of the 80th anniversary of her birthday.—(Signed) SABINE BARING-GOULD, President."

Thanks to the readers of papers and donors to the Library and Museum were voted on the motion of Rev. S. Rundle, seconded by Mr. Trevail, and the President was thanked, on the proposal of Mr. Davies-Gilbert, seconded by Mr. R. M. Hill.

THE PRESIDENT'S ADDRESS.

THE CELTIC SAINTS.

By the REV. S. BARING-GOULD, M.A.

The organisation—political and social, and ecclesiastical,—of the Celt seems to have been much the same everywhere. Unhappily we have no texts relative to early Cornish history, and if we would reconstruct the political, social, and ecclesiastical life of the Cornu-British before they were subdued by the Saxons, and all native organizations destroyed by the Normans, we must go to Irish, Welsh and Breton authorities. We cannot do wrong in inferring that what was an existing condition of affairs in Ireland, Wales, and Brittany existed also in ancient Cornwall.

POLITICAL AND SOCIAL ORGANIZATION.

I must say a few words on the political constitution of the Celtic peoples before we proceed to ecclesiastical organizations, for these latter grew out of the former. Happily, we know this fairly well from the Irish and Welsh laws. The Irish laws were codified by the advice of St. Patrick when they were adjusted to the new condition of the people under Christianity. The alteration made in them was not great, and, indeed, the king Laoghaire, under whom the *Senchus Mór* was drawn up, was himself to the end a Pagan. The *Senchus Mór* remained in force in parts of Ireland to a late period, in Clare to 1600.

We have the Welsh laws of Howell Dda, likewise a codification with slight adjustment to altered conditions of pre-existing laws transmitted orally; but they have gone through alteration and interpolation, especially in such parts as touched ecclesiastical matters, since the Norman conquest of Wales, and the Latinisation of the native Church.

The population in Ireland, and it was the same in all Celtic peoples, consisted of the Free and Unfree.

In the midst of the lawn was the *lîs*, circular, consisting of a bank of earth and a moat, the former surmounted by a pallisade.

The *aires* or freemen, were divided into the *flaiths* and the *boaires*. The *flaith* in Welsh *argwlydd*, corresponded to the Anglo-Saxon *Hlafford*, or *Atheling*.

The *boaire* possessed no land, only chattels, and rented land of the *flaiths*.

Of kings in Ireland there were three classes. In Wales two. Probably in Cornwall it was much the same, and it is possible that the eight ancient Deaneries, or the seven Hundreds roughly represented the tribes or clans, each under its head. These deaneries were East and West Wyvelleshire, Trigg Major and Minor, Pydar, Powder, Kerrier and Penwith. Wyvelleshire probably represented the under kingdom of Gallewig, and Trigg Major and Minor were possibly at one time an united principality, and may be the Trecor, in the "Life of St. Samson," *Tre-caerau*. The ancient hundreds were differently named, and their boundaries are now uncertain. There certainly was always an over lord, or chief king.

In Ireland several *tuatha*, *cinels*, or clans, were united under a *rig-mór* or high king. And the *Ard-rig*, or chief monarch, was elected out of the Kings of Ireland. So in Wales, there were several kingdoms, but the King of Gwynedd was head over all.

Each community had its *rath*. A king had his *dun* or *caer*, and *lis*. But each tribe also had its *dun* or fortress. The Irish laws draw a distinction between a *lis* and a *dun*, yet it is not easy to determine in what the distinction existed.

The Irish *tuath* was equivalent to a Welsh *cantred*.*

*In Wales fifty *trefs* (the Cornish *tre*) or farm holdings formed a *commot*, and two *commots* made a *cantred*, or "hundred."

In North Wales 24 *trefs* were occupied by freeholders.

16	"	"	"	<i>teogs</i> (unfree men).
8	"	"	"	as <i>Terra Dominica</i> .
2	"	"	"	Royal domain.
50	Total			

A similar arrangement prevailed in Ireland. A *tuath* was equivalent to a Welsh *cantred*. A *tuath* had over it a *rig* or king, and it was divided into thirty *bailies*.

In Brittany the *plouef* had several meanings, a cultivated district, and a *plebs* or a tribe occupying it. Over it was *tiern*, the son originally of one of the Dumnonian kings. There also we find the *compot*=*commot* and the *treb*=*tref*; so that we may be sure that the organisation in Cornwall was not other than what we find in Wales and in Armorica.

ECCLESIASTICAL ORGANIZATION.

The ecclesiastical organisation was formed by side of the political body, and was to some extent independent of it.

Every freeman had the right of sanctuary, and the extent of his sanctuary constituted his lawn. The limit was determined by the cast of his spear from his door. The lowest grade of noble had sanctuary to the extent of three casts. Each order above doubled that below, till the king was reached, whose lawn extended to the distance of sixty-four throws.

Then, also, as soon as a saint, *i.e.* an ecclesiastic, was given a habitation, he at once obtained right of sanctuary, and his sanctuary was determined by law to extend a thousand paces from his cell in all directions. Later on, a Bishop was allowed a lawn or sanctuary of two thousand paces.

The lawn enabled the noble to surround himself with a body of men entitled *senclerithes* attached to his person, and comprised of foreigners who had commended themselves to him for protection, and of refugees, mostly homicides, for whom he compounded; whereupon they and their descendants became his men.

The *llan* or lawn in precisely the same manner served to recruit the clan of the saint.

Now this privilege of the great nobles tended to materially alter the political and social condition. Instead of the chiefs being elected heads of their tribes as of old, they were able in time, by means of their *senclerithes* or retainers, to bear down opposition and extinguish rival claimants.

Precisely the same process went on among the German races, till it reached definite form in feudalism and the disappearance of the freeholder.

When Christian missionaries obtained grants of land and rights of sanctuary, the numbers of their retainers began to increase and their lands to extend. Their retainers formed assemblages of habitations round the monastery, outside its earthen wall, and this was the beginning of the cathedral or monastic city, precisely as the gathering of military retainers about the fort of the chief of the clan formed the beginning of the *burgh*.

The sanctuary was called in Irish *maighin*, in Breton *minihi*; in Cornwall it retains the Latin name corrupted into *sentry*. The bounds were indicated by crosses.

The retainer was either free or unfree. The free man was granted his *selb*, the equivalent to the Danish *toft*—a bit of land taken out of the common. It was given to him by the chief, lay or ecclesiastical, and for it he rendered service or made a payment in cattle. The unfree retainer was a *bothach*, and lived in a *both*, or cott.

No noble (*flaith*), or saint (*naomh*), could retain a fugitive for an indefinite period. He was bound to pay the *eric*, or fine, due for the offence committed, or surrender the refugee at the expiration of a certain number of days. But not to pay was considered such a confession of weakness, or exhibition of niggardliness, that no protector dared to risk it. He strained every nerve to raise the number of maid-servants, cows, or sheep, that would compensate for the wrong done.†

There is a curious story in the *Liber Llandavensis* of a man named Ligessauc, who had killed three of King Arthur's men and fled for sanctuary to St. Cadoc. The saint had to compound for him with nine cows of a peculiar breed. After that Ligessauc became a vassal of the saint, he and his descendants for ever.

But this was not the only way in which an ecclesiastical tribe was recruited.

It is supposed by Professor Rhys that in remote Pagan times in Ireland it had been customary among the natives to sacrifice to the gods the first male child and firstborn of all domestic animals. We find this among the Canaanitish peoples of Palestine, and the non-Aryan Firbolgs belonged to the same stock. But in time this sacrifice assumed another form, and the first child and firstborn of every beast were surrendered to the Druid. No sooner was the Christian ecclesiastical tribe constituted, and

† St. Findchua was granted the hitherto unheard-of privilege of his right of sanctuary extending over one year, a month, and a day. "Book of Lismore," p. 237. St. Cadoc obtained right of sanctuary for seven years, seven months, and seven days. "Cambro-British SS," p. 49.

Celtic Christianity built up on the ruins of Druidism, than, as though according to time-honoured custom, the surrender of the first-born to the ecclesiastical tribe became usual, and was recognised as a legal institution.

This does not mean that a son given up to the saint became of necessity a monk, but that he passed into vassalage to the saint, instead of being subject to the secular chief.

In certain cases an even more liberal grant was made to the Church, as in Leinster where, as the "Colloquy of the Ancients" informs us, "The province of Leinster dedicated to the saint (Patrick) a third of their children, and a third of their wealth."*

The land given up for ecclesiastical purposes was a gift to a saint personally. It was not a conveyance to a community or corporation. The successor of the saint was his *comarb*, his vicegerent, or steward. But the saint himself was the owner, whether he were in heaven or on earth.

The appointment to the abbacy, that is to say to the headship of the ecclesiastical tribe, rested with the chief of the secular tribe, or his successor, from whom had come originally the grant of land. In default of anyone being eligible from that family then, and then only, did the appointment pass to the *fine minach* or monastic family.

This is laid down in the Brehon laws, "Any fit person in the tribe of the patron saint was eligible, even if only a psalm singer." If no such person was found there, then one of the occupants of the monastery might be chosen, and if there were no one there suitable, then any stranger might be elected.†

Consequently, jurisdiction was a tribal and family prerogative entirely independent of ecclesiastical status. In Ireland, in

* "Silva Gadelica," London, 1892, ii, 218.

† *Corus Bescna*. "Ancient Laws of Ireland" (Rolls Series, iii, 73.) See also "Tripartite Life" ii, 339. Feth Fio gave his land to Drum Lias "That the race of Feth Fio should inherit it, if any of them, of the class, should be good, devout, and conscientious. If there were not, then it should be seen if there were found one of the monastic community. If not, then any one of Patrick's community."

Wales, in Scotland, probably also in Dumnonia, ecclesiastical offices were hereditary."†

From this it follows necessarily that jurisdiction in the tribe belonged to the chief, whether cleric or layman, man or woman.

In a Celtic monastery there were usually several Bishops; none of these ruled, unless by chance one combined the headship of the tribe along with his episcopal orders. In such a case as that of St. Bridget, it appeared so puzzling in later

† I quote from the introduction to "The Ancient Laws of Ireland" (Rolls Series), Vol. IV, ccxxv, a series of significant instances. In the monastery of Lusk, between 731 and 927, the second and third abbots were brothers, and sons of the first abbot. The fourth abbot and the prior were brothers, and the son of the second abbot was steward. The fifth abbot was son of the third. The eighth abbot son of the sixth. The eighth abbot had two sons, one became Bishop of Duleek, and the other tenth abbot of Lusk. In the monastery of Gleann Uiscean, between 874 and 1016, the first abbot was succeeded by his two sons in succession. The third abbot had two sons, who also inherited the abbacy in turn. The seventh abbot was son of the fourth, and the eighth grandson of the second. Suibhne, Bishop of Armagh, was succeeded by his three sons, one after the other. His grandson, by his third son, was also Bishop and anchorite of Lann Laire. The son of this episcopal anchorite was abbot of Lann Laire, and this abbot was also succeeded by his son. But perhaps the most instructive example is connected with Clonmacnois. Torbach, abbot and primate of Armagh, in 812, was the son of one abbot of Lusk and father of another, and from him descended a family that filled many offices in Clonmacnois, and among them we find even anchorites married, and succeeded by their sons. Eoghan, grandson of Bishop Torbach, was anchorite, and died in 845, and was succeeded in his anchorite's cell by his son Luchairen in 863; and in 893 his son Egertach was erenarch at Clonmacnois. He also had a son, a Bishop, who, wonderful to relate, was not married; whereupon another son, Dunhach, succeeded in 953 to the bishopric. This Bishop had a son Dunchadh, who became head of the monastery and anchorite, and died in 1005. He was the father of Joseph, the confessor of the abbey. Joseph had a wife, and a son Conn, who became head of the Culdees or anchorites of Clonmacnois, and Conn had a son who took the abbacy.

It must be borne in mind that in the Latin Church, prior to 1139, though celibacy was required of monks, and was expected of the clergy as a matter of discipline, yet marriage with them was not illegal. It was not till 1139, in the second Lateral Council, that such marriages were declared null and void. But this decree met everywhere in Europe with violent opposition. Still, it shows that there was "something rotten in the state of" the Irish Church when even anchorites were fathers of families, and when succession to abbacies, cells, and bishoprics became a matter of family property.

That the marriage of even abbots was allowed at a very early period would appear from Gildas, the historian, the friend of St. David, and abbot of Rhuys, having sons who are numbered among our Cornish saints.

times to account for a woman having exercised jurisdiction over a Bishop, that it was fabled that Bishop Mel who veiled her had by mistake read over her the office of the consecration of a Bishop.

We know that St. Columba at Iona, though only in priest's orders, yet retained Bishop Ethen subject to his command to ordain clergy for his missions.

There were no territorial sees. There could not be where the Celtic tribal organization existed.

It has puzzled writers to determine whether the original Cornish see was at Bodmin, St. Germans, or at Dingerein. But there was no cathedral city anywhere in the peninsula. There were Bishops. We hear of them now and again, but they were attached to the great monastic centres, the position of which, with the exception of Buckfast, Hartland, Bodmin, St. Germans, Petherwin, Perranzabuloe, Meneage, it is not easy to determine.

Among the Hy Many of Connaught, St. Bridget was the patroness, the ecclesiastical head, and to her and her comarbs or successors went a penny for every one of the tribe who was baptized (O'Donovan,—“Tribes and Customs of the Hy Many,” *Dubl.*, 1843, p. 79.)

This leads us to the reciprocal duties that bound together the tribe of the land and the tribe of the saint.

The tribe of the land, as already said, was bound to give the firstborn of every family, human or bestial, to the saint. It also paid certain dues for sacraments, and it protected the rights of the saint to his land, and defended his liberties.

On the other hand, the saint was required to provide for the instruction of the children of the tribe; so that his monastery was a great school. He was further bound to minister the sacraments, and to sing a requiem over the dead of the tribe. Furthermore, he was expected in time of war to precede the forces of the clan and to curse its enemies. If the saint himself was dead, then his comarb took his place bearing the *cat hair* or war palladium of the saint—a book of the psalms he had written, a bell that he had cast, or his pastoral staff.

The Hy Many in the fifth century were becoming too populous for their district. Now, at that time the Firbolgs occupied

Connaught. Maine Môr and his people coveted their land; accordingly, they called on St. Grellan to curse the Firbolgs. He did so, and then the Hy Many defeated them and took possession of Connaught. Attributing their success to his imprecations, they bade him impose on them dues for ever; and this he did. "A scruple out of every townland, the first-born of every family, every firstling pig or firstling lamb, and the firstling foal. Let the Hy Many protect my Church and frequent it, refuse not their tribute, and my blessing shall be on the race. It shall never be subdued carrying my crozier—that shall be the battle-standard of the race."* I will give you a very remarkable illustration from the life of St. Findchua of the manner in which the saints were called on, as Balaam was by Balak, to curse the enemies of the tribe to which they were attached.

He belonged to an early period, as he was baptized by St. Ailbe of Emly, who was converted by St. Palladius before the coming of St. Patrick. The Christianity of Findchua can have been of a very rudimentary and crude description only. He made a present to the son of the King of the Déisi of his place in heaven. So he had, he supposed, to earn for himself another place. To do this he had made for him seven iron sickles, on which he hung for seven years.

The men of Meath were attacked by pirates from the sea, coming yearly and committing great depredations, so Findchua was sent for to curse them. When the saint heard that ambassadors for this purpose were coming to him, he ordered for their entertainment "a vessel of ale sufficient to intoxicate fifty men," and meat in proportion. Then he came down from his sickles and went with the delegates to Tara. He found the men of Meath in great distress because the pirates had landed and were spreading over the country. "Then," we read, "the cleric's nature rose against them, so that sparks of blazing fire burst forth from his teeth."

Led by the saint roaring his incantations, the Men of Meath rushed against their assailants and exterminated them, "slaying their gillies, burning their ships, and making a cairn of their heads."

*Tribes and Customs of the Hy Many.

In return for this service Findchua was granted a *dun*, with the privileges that went with the possession of such a fortress, also the King's drinking horn, to be delivered to him every seventh year.

When war broke out against Leinster, the aid of Findchua was again invoked ; and we are expressly told that he was sent for only because the Druid, whose proper function it was to curse the enemy, was too old to do the job. The King of Leinster was in his *dun* at Barrow ; Findchua advised him to march against the enemy, and he himself would lead the van. Then a prophetic fury seized on him, " a wave of Godhead " it is termed, and he thundered forth a metrical incantation that began—

" Follow me, ye men of Leinster."

Then " wrath and fierceness " came on the saint. The result was that victory declared for the arms of the men of Leinster. The leader of the enemy, Cennselach, threw himself on the protection of Findchua, and surrendered to him " his clan, his race, and his posterity." In return for his services, the King of Leinster granted the saint a hundred of every kind of cattle every seventh year.

We have, in the case of Findchua, not only an instance of getting possession of a *dun*, but also of becoming the tutelary saint over an entire tribe,—that occupying Wexford.

Again war broke out, this time between Ulster and Munster, and the King of the latter sent to Findchua for assistance. " Then Findchua drove in his chariot with his staff in hand, without waiting for any of the clerics, until he got to the *dun*," where the King was. Again he marched at the head of the army, brandishing his crozier, and again victory was with those who trusted in him. For his aid he was granted a cow from every farm, and a milch-cow to the clerk who should carry the crozier in battle, thenceforth, whenever it led to battle. The King of Munster, moreover, agreed to rise up before Findchua's *comarb*.*

* " Book of Lismore," page 241. The title given to St. Findchua was " The slaughterous hero," *ibid*, page 246.

I need follow the story no further. Suffice it to say that in later life the saint got a glimmer of thought that being mixed up with so much bloodshed was not quite in keeping with the new religion so imperfectly assimilated, "and he repented of the battles which he had fought, and the deeds which he had done for friendship and for love of kindred," and, we may add, for very liberal payment.

This life is of especial value, as not having been recast in late times, when monastic writers re-wrote the early biographies and adapted them to their view of what the saints ought to have done, rather than record what was actually done by them.

It is so totally alien to all that a mediæval Latin monastic writer would think becoming in a saint, that we may safely attribute it to a very early period and treat it as fairly portraying the character of some of the primitive native saints.

When Diarmid Mac Cearboil went to war against the Clan Niall of the north, whom St. Columba (Columbkille) had stirred up against him,—although he was a Christian, he took with him in his campaign a Druid to perform enchantments and pronounce curses on the enemy; and the Hy Niall had the saint with them to work his counter charms and deliver his counter curses.*

The office of cursing originally formed part of the duties of the Druid. He was a functionary called in likewise at the conclusion of contracts. When two individuals entered into a compact, the Druid was present to utter imprecations on him who should break the agreement. Beside the Druid, the *fili* or poet was called in, and he gave a guarantee that he would compose a lampoon against the transgressor. This was part and parcel of a process that was legal. When St. Patrick, St. Carantoc, and the rest of the Commission revised the laws of Ireland, the least possible interference was made with existing social and legal systems.

As the Druid ceased to be esteemed, insensibly the Saint stepped into his functions. He had thrust on him the duties formerly discharged by the Druid. St. Patrick did not meddle with the institution of bards. He abolished all sacrificial acts to idols, but expressly left to the lawfully elected tribal

* Tribes and Customs of the Hy Many.

poet his liberty to compose lampoons in the service of the chief or the clan to which he was attached. When a satire was to be pronounced, the poet with six companions ascended a hill at the rising of the sun, and each turned his face in an opposite direction ; but the poet looked towards the land of him he was about to satirize ; and the backs of all seven were set against a hawthorn. Each man provided himself with a thorn from the tree and a perforated stone. He then repeated one verse of the satire, after which each buried his stone and thorn under the tree.*

How profoundly dreaded was the satire, or " ill-wish " of a bard may be judged by the case recorded in the " Colloquy of Ancients," where it is said that Airmelach, son of the King of Leinster, died of sheer fright when threatened by the bard.†

In the story of the death of Fergus Mac Leide, King of Ulidh, the bard of a fairy king is represented as pronouncing a curse on a monarch, which must inevitably be accomplished.‡ Indeed, it was held that a curse once launched could not be recalled, it must fall and blight ; if it did not strike him at whom it was directed, it recoiled and smote the saint or bard who had pronounced it. For instance, St. Kieran of Clonmacnois encountered King Diarmid Mac Cearboil, who had offended him, and he cried out against him, " I will not deprive thee of heaven and earth, but a violent death I wish thee, by wound, by water, and by fire." The king at once offered to pay any price desired by the saint to escape such a fate. " Nay," said St. Kieran, " the missile that I have delivered, by that same I myself would be hurt to my death, if it fell not on thee."§

Perhaps the most extraordinary and instructive instance of the fear caused by a curse, and of its results, is that of the abandonment of Tara, which took place in 554.

* *Book of Ballymote*, quoted in O'Curry's " Manner's and Customs," &c., ii, p. 217.

† " *Silva Gadelica*," ii, 128.

‡ *Ibid*, ii, 271.

§ *Ibid* ii, 78. Even a woman, a Pagan, unbaptised, could pronounce blessings and curses that must fulfil themselves. See the Story of Muirghen, in " The Death of Eochaid," *Ibid* p. 268.

It was customary for the chief king of Ireland to send his herald through the country, and also that the herald should enter a *lis*, the court of a subject king, with his spear held transversely.

Now, Diarmid, son of Fergus Cearbhall, was king from 544 to 565, and on one occasion he sent his herald round to see whether everywhere the law was being observed. This man came to the court of Aed Guaire, king of Connaught, and because Aedh's doorway was not wide enough to let him through in the required manner, he began to break it down. This so incensed Aedh, that he killed the man, and then fearing the consequences, fled for sanctuary to St. Ruadhan of Lothra, who, unable to protect him, sent him into Britain. But as Diarmid demanded him thence of the British king, Aedh returned to Ireland and took sanctuary once more with St. Ruadhan. Diarmid broke sanctuary and carried off Aed Guaire.

Ruadhan was furious; he summoned to him the eleven principal saints of Ireland for a combined act, to resent infringement of sanctuary. The saints assembled and proceeded to Tara, and cursed Diarmid and Tara that the king should perish miserably, and the royal palace become a desolation for ever. In vain did Diarmid attempt to come to terms, he surrendered the prisoner. But the curse once discharged could not be recalled.

Diarmid was killed in 565, and certain it is that the fear of the curse laid on Tara caused its immediate abandonment. On this Dr. Douglas Hyde justly remarks; "Tara—the great palace where, according to general belief, a hundred and thirty-six Pagan, and six Christian kings had ruled uninterruptedly, the most august spot in all Ireland, where a 'truce of God' had always reigned during the great triennial assemblies, was now to be given up and deserted at the curse of a tonsured monk. The great assembly of Tara, which accustomed the people to the idea of a centre of government and a ruling power, could no more be convened, and a thousand associations and memories which hallowed the office of the High King were snapped in a moment. It was a blow from which the monarchy of Ireland never recovered, a blow which, by putting an end to the great triennial

or septennial conventions of the whole Irish race, weakened the prestige of the central ruler, increased the power of the provincial chieftains, segregated the clans of Ireland from one another, and opened a new road for faction and dissention throughout the entire island.”†

One day St. Cuimen preached to the disciples of St. Mochuda (*circ.* 650) and drew them about him; this enraged the latter saint, who cursed St. Cuimen that never thenceforth should he get any profit out of his sermons. After that Cuimen’s success in preaching left him.‡

King Raghallach of Connaught put away his wife, and fell desperately in love with his own daughter. This created great scandal, and the saints in Ireland, summoned by St. Fechin of Fore, proceeded to fast against him—a process to be described presently, and then to curse him, so that before the ensuing Beltane he might perish at the hands of churls, in a dirty ditch, slain by base weapons; all which we are informed came to pass, for when out hunting, having killed a stag, some of the churls who were turf-cutting, finding the king alone, murdered him in a peat dyke with their spades, that they might secure the meat for themselves.§

There is a story in the Legend of St. Herve, the blind poet of Brittany, that shews a process in force in Armorica like that described as customary in Ireland. The prince, Conmore, who had usurped the sovereignty over Dumnonia (in Armorica) about 540, incurred the resentment of the bard-saint, and he summoned the bishops of Brittany to the top of Menez Bré, and from the mountain top they united in a sentence of excommunication against Conmore. This is, one cannot doubt, the pagan launching of a lampoon, or a curse, masquerading in mediæval Latin guise.

The office of satirist seems speedily to have been absorbed in that of grand curser. But as we learn that Murtogh MacEarea was banished Ireland for murdering the crozier bearers, for lampooning him, it would seem that for a while it was transferred to the comarb of the saint. But what tended to

† Douglas Hyde: “A Literary History of Ireland,” Lond., 1899, p. 226.

‡ Fragmentary Annals, in “Silva Gadelica,” ii p. 436.

§ Fragmentary Annals in “Silva Gadelica,” ii, 430.

render it obsolete was that the curse was deemed so efficacious that the satire was regarded as an unnecessary adjunct. St. Columba visited St. Loman with the White Legs, who hid his books lest his visitor should ask to have them as a loan. Thereupon Columba cursed the books that they should no more profit the owner, and when Loman went for them he found that the wet had so stained them that they were well nigh illegible. St. Patrick cursed Brenainn that he should have neither son nor successor.

A saint's curse by no means struck only the living; it affected after generations. Thus St. Patrick cursed the sons of Ere for stealing his horses, that their descendants should fall into servitude.*

Some jugglers performed their tricks before Patrick. He had no food to give them, so he sent to King Loman hard by for some meat. At the time Patrick's deacon, Mantan, was cooking the King's dinner. Loman and Mantan declared that they would not spare any of the meat for those mountebanks. Thereupon Patrick cursed them, that Loman's race should never after produce a king or a bishop, and that Mantan should never become noted as a saint, but that sheep and swine should run over his grave.†

In the same way David cursed Joab: "Let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.‡"

When we consider that at least some, if not all, of the non-Semitic inhabitants of Canaan belonged to the same stock as that which formed the substratum of the population in Ireland and Great Britain, we need not be surprised to find the same ideas relative to the force of a curse prevalent in Palestine as in Ireland. A curse, once launched, as already said, could not be recalled. If wrongfully pronounced, then it reverted and fell on the head of him who had pronounced it; but no amount of repentance, no amends made, could render it innocuous. The

* "Tripartite Life," p. 109.

† *Ibid.*, p. 203.

‡ 2 Sam., iii, 29.

utmost that could be done was to deflect it so that it fell on a stone or tree, probably such stone or tree as formed an object of religious cult to the pagan against whom the curse had been cast.*

We must not be too shocked at this cursing as practised by the Celtic saints. It was a legal right accorded to them, hedged about with certain restrictions. It was a means provided by law and custom to enable the weak, who could not redress their wrongs by force of arms, to protect themselves against the mighty, and to recover valuables taken from them by violence. A man who considered himself aggrieved, and could not forcibly recover the fine, went to a Druid in Pagan times, to a saint in Christian days, and asked him to "ill-wish" the wrongdoer, just as now he goes to a lawyer and solicits a summons.

I cannot but think that the "ill-wishing" so much dreaded to this day in Cornwall and Devon is derived from this origin. Nowadays, however, the privilege to "overlook" or "ill-wish" is not supposed to pertain to a peculiarly holy person.

The point I desire especially to impress is, that the saints simply stepped into the prerogatives of the Bards and Druids. They did the same acts, occupied the same positions, and received the same acknowledgments.

I have spoken of the duties owed by a saint to the secular tribe to which he was attached.

There were instances in which an entire clan placed itself under the saint. In the life of St. Fintan of Doone, for instance, we are informed that the king or chief of one of the districts in Munster, on his conversion "*cum suis rebus et filiis, nepotibus et pronepotibus et ceteris in sempiternam servitutem tradiderunt.*"†

There was a second legal process whereby a creditor might recover from the debtor, or the wronged might exact an *eric* or fine from the wrongdoer, and this was by levying a distress.

* St. Patrick cursed the Hy Ailell because his horses were stolen. The Bishop he had set over them implored his pardon. He wiped the hoofs of Patrick's horses in token of submission, but all in vain. The curse must fall. "*Trip. Life,*" 145. St. Aedan (Maidoc) cursed the King of the Hy Niall, who held his son-in-law a prisoner. By the instrumentality of a youth the curse was deflected from the king to a rock, which it split. "*Cambro-Brit. SS.,*" p. 244.

† "*Codex Salaman.*," p. 217.

The process was this. He made formal demand for what was due to him. If this were refused, and he were unable otherwise to enforce payment or restitution, he seated himself at the door of the debtor and fasted against him.

It must be understood that there was no executive to enforce law. Every man was supposed to recover damages as best he might. If too weak to compel payment, he had recourse to a Druid to curse the offender, but as a Druid was often shy of offending a strong man, the creditor took the matter into his own hands, and fasted against him. In India the British Government has been compelled to interfere, and put down this process of *dharna*. The fact of the levy of a fast against a man at once doubled the *eric* or fine due for the offence. In India it was the etiquette for the debtor to fast also; but in Ireland the only means one had of meeting a fast against him without yielding, was to fast also. The fast seemed to have extended to the whole family; for when St. Patrick fasted against King Laoghaire, the king's son ate some mutton, to the great scandal of his mother. "It is not proper for you to eat food," said the Queen; "Do you not know that Patrick is fasting against us?" "It is not against me he is fasting," replied the boy, "but against my father."* Hardly ever did any chief or noble dare to allow the fasting to proceed to the last extremities, because of the serious blood feud it would entail, as also because of the loss of *prestige* in the clan that would be his.

When St. Germanus came to Britain, so runs the tale, and preached against the Pelagian heresy, he met with no success with the inhabitants of a certain city. Thereupon he and his clerics sat down before the gate to reduce it to orthodoxy by fasting against the inhabitants.†

As we have already seen, St. Patrick boldly had recourse to the same method to obtain his demands from King Laoghaire. Again, he found that Trián, an Ulster chief, maltreated his serfs. Trián had set them to cut down timber with blunt axes, and

* "Tripartite Life," p. 557.

† The story is told without mention of the fasting in Nennius, because when the Hist. Brit. was composed, the practice was obsolete, and no longer understood. Irish Nennius, ed. Todd and Herbert, p. 79. See also Fiecc's Hymn (the gloss) in the Liber Hymnorum,

without providing them with whetstones. The poor fellows had their palms raw and bleeding. Patrick remonstrated with their master, but when he would not listen, he brought him to a proper sense of humanity by fasting against him.*

We find the same thing in Wales. St. Cadoc was offended with Maelgwn Gwynedd. Some of his men had carried off a very beautiful girl from his land, the daughter of the steward of the establishment. The men of Cadoc's ecclesiastical tribe went in pursuit, and in revenge massacred three hundred of Maelgwn's attendants. The King, "in raging and furious anger," marched against Cadoc's tribe to wreak vengeance. Cadoc could not resist by force of arms, so he and all his men instituted a fast against the King, who at once gave way. An interesting point in this story is that the person called in to settle the difference was Maucen, who may be our Cornish St. Mawgan.†

An odd story is that of the men of Leinster, who sent a deputation to the great St. Columba to obtain of him the promise that they should never be defeated by any foreign king. Columba demurred to giving them this assurance, whereupon they undertook a fast against him, and he gave way.‡

St. Caimin of Iniskeltra, to obtain the destruction of the army of the King of Connaught, he being engaged by the King of Ulster, fasted against Connaught for three whole days and nights.

I have already spoken of the cursing of King Diarmid and Tara by S. Ruadhan, assisted by eleven saints of Ireland. In the narrative there is a point of interest connected with this practice of fasting. The twelve Saints instituted their fast against the King, fasting alternate days. Thereupon he, in retaliation, fasted against them, and so long as one kept even with the other, neither could get the mastery, so the Saints bribed the king's steward, with a promise of heaven, to tell his master a lie, and to assure him that he had seen the twelve

* "Tripartite Life," p. 219.

† "Cambro-British Saints," p. 94.

‡ "Book of Leinster," quoted in "Anecdota Oxoniensis," "The Book of Lismore," p. 308.

eating on their fast day. When Diarmid heard this, he broke his fast, whereupon the Saints got ahead of him and triumphed.*

Another remarkable story is that of Adamnan, the biographer of St. Columba. Irghalach son of Conaing had killed Adamnan's kinsman Niall. The Saint thereupon fasted upon Irghalach to obtain a violent death for him. The chief, aware of this, fasted against Adamnan. The Saint not only fasted, but stood all night in a river up to his neck. The chief did the same. At last the Saint outwitted the chief by dressing his servant in his clothes and letting Irghalach see him eat and drink. The chief thereupon intermitted his fasting, and so Adamnan got the better of him, and obtained his death. When the Queen heard how he had been overreached, she was in terror lest the Saint should curse her unborn child. So she "grovelled at his feet," imploring mercy for the child. Adamnan consented only so far to curse it, that it should be born with one eye.†

I have spoken particularly of this levy of a distress by fasting, for it gives us the clue to the extravagant asceticism, not of the early Celtic saints only, but of the *yogis* and *fakirs* of India.

The half-Christianised Celtic saints were perfectly familiar with the law just described, they put its process into operation against the chiefs with excellent effect. By no great effort of mind they carried their legal conceptions into their ideas of their relation with the Almighty. When they desired to obtain something from a chief, they fasted against him, and God was to them the greatest of all chieftains, so they supposed that to obtain a favour from God they must proceed against Him by levying a distress.

This lies at the root of all fakir self-torture in India. The ascetic dares the Almighty to let him die of starvation. He is perfectly assured that He will not do it, lest He should fall into disrepute among the people, and that He will be brought to submit, however reluctant He may be, in the end, just as would a human chieftain.

* "Silva Gadelica," ii, p. 82.

† "Fragmentary Annals," *ibid* ii, p. 442-3.

This, indeed, is frankly admitted in the Tripartite Life of St. Patrick.

Patrick was ambitious of obtaining peculiar privileges from God, notably that of sitting in judgment over the Irish people at the Day of Doom. To obtain this he instituted a fast.

When in a condition of nervous exaltation he fancied that an angel appeared and intimated to him that such a petition was offensive to God, and he offered him some other favour in place of it, Patrick stubbornly rejected all compromise, and continued his fast, as the writer says, "in a very bad temper, without drink, without food." After some time, he fancied again that the angel approached him, offering further concessions. "I will not go from this place till I am dead," replied Patrick, "unless all the things I have asked for are granted to me."

In the end he fell into such a condition of exhaustion of body, that he became a prey to hallucinations, thought the sky was full of black birds, and deluded himself with the belief that the Almighty had given way on all points.† Mr. Newell in his "Saint Patrick" is very angry with the writers of this story. "A fouler travesty of a noble character could scarcely be published than is contained in these late legends."§ I entirely differ from this able writer. The anecdote seems to me to breathe the spirit of that transition condition of mind in which the early saints among the Celts were, whilst legal conceptions were strong in them and coloured deeply their religious ideas. Such a story could not have been invented at a late period when the principle had been forgotten on which fasting was practised.

There is a story of three scholars in the Book of Lismore that also illustrates how completely this legal notion of transacting business with the Almighty affected the minds of the early Celtic Christians.

† "Tripartite Life," p. 115. Tirechan, the most trustworthy of the biographers of St. Patrick, speaks of this fast.

§ "St. Patrick, his Life and Teaching," S.P.C.K., 1890. A like story is told of St. Maidoc of Ferns, who desired to obtain some outrageous privileges—that no successor of his should go to hell, that no member of his community or tribe should be lost eternally, and that till the day of judgment he might be able to deliver daily a soul from hell. He fasted against God, to wring from Him these privileges, and continued his fast for fifty days, and deluded himself into the belief that he had forced the Almighty to grant everything. "Cambro-British Saints," p. 245.

Three scholars resolved on reciting daily the Psalter, each taking a third ; and they agreed among themselves that in the event of one dying, the others should take his Psalms on them in addition to their own. First one died, then the other two readily divided his fifty Psalms between them. But presently a second died, and the third found himself saddled with the daily recitation of the entire Psalter. He was highly incensed against heaven for letting the other two off so easily, and overloading him with obligations. Then, in his resentment, regarding God as having treated him unjustly, we are informed that he fasted against Him.*

In India the fakirs possess power over the people who flock to them to entreat the gods to obtain for them abundant harvests, or the burning of an enemy's house, the recovery of a sick child, or the wholesale destruction of an enemy's family. A man who sits on spikes, has voluntarily distorted himself, or who lives half buried in the earth, is supposed to be all powerful with the gods. Why so ? Because through his self-tortures he has wrung a legal power over the gods to grant what he shall ask. The very same race which underlies the Hindu population of India underlay the Celtic Gael in Ireland and the Brython in Britain. That race which to this day sets up menhirs and dolmens there, strewn Ireland and Cornwall with them at a remotely early period. That same race has scattered these remains over Moab. We find the same legal and religious ideas in India and in Ireland ; as also in Moab, which is likewise strewn with dolmens. Balaam comports himself just as would a Christian saint many centuries later in Erin, because these ideas belong to the non-Aryan Ivernian race everywhere. Monachism among the Celts, doubtless, received an impulse from such books as the "*Historia Lausiaca*" of Palladius, and the *Life of St. Martin*, by Sulpicius Severus ; but it did not originate from the perusal of these books. It had existed as a system from a remote antiquity among the pagan forefathers of the saints.

Everything conduced to engage the Christian missionaries in a contest of ascetic emulation with the medicine men of

*"*Book of Lismore*," Anecd. Oxon, p. 8. Also in the "*Book of Leinster*," p. 233.

Paganism. They strove to outstrip them, for if they fell short of the self-torture practised by the latter, they could not hope to gain the ear of the princes and impress the imaginations of the vulgar.

In the instance of St. Findchua, we have a man emerging from Paganism, practising frightful austerities, and eagerly invoked to occupy the place hitherto assigned to the Druid. Surely he simply trod the same path as that pursued by the necromancers before him.

Of St. Kevin it is said that he remained for seven years without sleep, and that he held up one arm till it became rigid, and a blackbird laid and hatched her eggs in his palm.*

St. Erc is said to have spent the day immersed in a river. St. Itha to have had only earth for her bed.

This immoderate and astounding self-torture enabled the saints in Celtic lands, with all confidence, to appropriate to themselves the keys of heaven and hell, and to give assurance of celestial felicity to whom they would, and denounce to endless woe whoever offended them.

St. Patrick is said to have promised heaven to a story-teller, who had amused him with old bardic tales, and to a harper for having performed well on his instrument.† As we have already seen, the twelve saints of Ireland promised heaven to the unfaithful steward on condition that he should tell his master a lie, and so deceive him to his destruction.

Senan of Iniscathy threatened King Lugaid to deprive him of heaven, if he thwarted him, and he left assurance with his community that no man buried in his churchyard should go to hell.‡ St. Finnian of Clonard made the same promise relative to his own burial ground.§

So much, then, for the ferocious self-torture exercised by the early Celtic saints.

* Irish Liber Hymnorum, ii. 192; Giraldus Camb., Top. Hibern. ii, 48; Book of Lismore, p. 334.

† "Silva Gadelica," ii, pp. 137, 191.

‡ "Book of Lismore," pp. 210, 214.

§ *Ibid*, p. 219.

Whether this asceticism extended to the drink is, perhaps, open to doubt. As we have seen, St. Findchua ordered for his visitors a vat of ale fit to make fifty men drunk ; and it is significant that the only poetical composition attributed to St. Bridget that has come down to us should begin : -

"I should like a great lake of ale
For the King of Kings.
I should like the whole family of Heaven
To be drinking it eternally?"*

But in many cases there was a nobler motive in the hearts of these venerable fathers, than one of mere following in the traces of their pagan predecessors, and outrivalling them. A clue to their conduct may be found in an incident related of St. Columba.

One day he saw a poor widow gathering sting-nettles. He asked her the reason. She replied that she had no other food. The old man trembled with emotion, went back to his cell, and bade his attendant give him thenceforth nettles only to eat. He had come among the Picts to be an apostle, to poor as well as to rich, mean as well as noble, and he would not fare better than the lowliest among those to whom he ministered. The story goes on to say that the disciple, seeing the aged master become thin and pinched on this meagre diet, employed a hollow elder stick with which to stir the nettles, over the fire, and he surreptitiously introduced a little butter into the hollow of the stick, that ran down and enriched the porridge.†

There are, moreover, remarkable instances among the Irish ascetics of their standing high above a narrow formalism. Some travellers came to Ruadhan of Lothra during Lent, and he at once produced a meat supper, and, to exhibit true hospitality, not only sat down at it himself, but bade his monks do the same.

Some travellers came to St. Cronan, and he at once produced all he had for their refreshment, and sat down with them. "Humph !" said a stickler for rule, "At this rate, I do not see

*The whole hymn is printed in O'Curry's "MS. Materials for Irish History," 1861, p. 616.

† "Book of Lismore," p. 302.

much chance of Mattins being said." "My friend," said Cronan, "in showing hospitality to strangers we minister to Christ. Do not trouble about the Mattins, the angels will sing them for us."*

At the same time that the saints were vastly hospitable, they refused to regale kings and their retinue when this was demanded as a right. It was one of the conditions of subjection to a secular prince to have to find him in food when he called, and to furnish his beasts with provender. Compliance with the demand established a dangerous precedent, for vassallage brought with it liability to military service. It was accordingly stubbornly resisted.

When Maelgwyn Gwynedd was hunting in the neighbourhood of St. Brynach, he sent to the saint a command to prepare supper for him and his attendants. "But the holy man being desirous that he and his brethren and also his territory should be free from all tribute, asserted that he did not owe the king a supper, and would give him none."

Naturally this produced an explosion of anger, but it ended in the saint furnishing the meal, which the king formally acknowledged as being accorded him out of charity, and not as a due.†

St. Senan absolutely declined to pay tax to Lugaidh, the petty local king. Then the king sent his race-horse to be turned out on Senan's pasture, saying he would take his dues in this manner. Accidentally the horse was drowned, and this led to violent threats on the king's part and demand for compensation.

As already intimated, one of the obligations laid on the saint was to educate the young of the tribe; so that his establishment was, in point of fact, a great mixed school, in which were girls as well as boys. The education was carried on till both were grown up to an adult age. The institution of schools for the young was certainly much older than Christianity in Britain and Ireland. We know from classic authorities, as well as from the Irish writers of the heroic legends, that the Druids formed communities, that these were presided over by an Arch-

*"Codex Salamanc.," p. 548.

†"Cambro-British Saints," p. 296.

Druid, that in them were educated the sons of the kings and nobles, and the heads of these schools had lands for their support.

So also were there communities of Druidesses, to whom were committed the fostering and education of the daughters of the nobility ; and these Druidesses shared with the Druids the privilege of sanctuary, and the function of blessing and cursing.

By no other way can we explain the marvellous expansion of the educational establishments which took place after Ireland became Christian, than on the supposition that the saints occupied institutions already existing, and brought into them a new life.

St. Lasrian is said to have ruled over 1,500 disciples, St. Cuana had 1,746 scholars under him ; in the establishment of St. Gerald, of Mayo, there were 3,300.

Now at first the saint took charge of the education of the sons and daughters of the free men, and held a mixed school. As many of the pupils tarried on to prepare for the clerical life, and some of the damsels resolved to embrace the ecclesiastical profession also, these young people were thrown together a good deal, and the results were not always what might be desired.

This led to a change in the system, and several of the saints induced a sister, or a mother, or some other approved matron, to establish a girls' school, subject to his supervision, yet at a distance from his college for youths sufficient to prevent the recurrence of scandals.

But such a division of the sexes was not universal, and the persistence of double monasteries among the Northumbrians and East Saxons, moulded on the Celtic type, shows that the mixed school still had those who favoured it. The modern American system is a recurrence to the early pattern.

Another force was in operation to alter the character of these schools. Owing to the teaching capacity of the principals in some being considered of a high order, there ensued a resort to certain schools from all quarters, even from abroad, so that they lost their character of tribal institutions, and became instead colleges open to all comers.

A further change was effected. Under their ecclesiastical heads they assumed a literary and ecclesiastical complexion admirably suited for clerks, but less adapted to the needs of those who would live in the world.

The three points here indicated deserve to be illustrated.

(I.) Perhaps the most noted of all masters was Mancen, or, as we call him in Cornwall, Mawgan. His head college was Ty Gwyn, the White House, which has now been satisfactorily located near Porth Mawr, in Pembrokeshire.* This was a great establishment where missionaries were trained, men who have left their mark in Ireland, Scotland, and Cornwall, as well as Wales. It was a double establishment, and Non, the mother of St. David, was there educated. So was the daughter of Drust, a British king, who ruled from 523 to 528. At that time in the monastic school there resided Finnian, afterwards a famous teacher at Clonard, and two other Irishmen, Rioc and Talmach. Drustic fell desperately in love with Rioc, and bribed Finnian by a promise of a copy of all Mancen's MSS. books to act as her go-between. Finnian agreed, but acted treacherously, for what reason we do not know, and he conveyed to the damsel the addresses of Talmach in place of those of Rioc.

Mancen got wind of this nice little affair, and he was highly incensed, so much so that he told a boy to take a hatchet, hide behind the oratory, and hew at Finnian as he came at early dawn to Mattins. The boy agreed, but by some mistake Mancen preceded the pupil, and the lad struck at him and felled him. Happily the blow was not mortal.†

St. Kieran had much trouble with his pupil Carthagh, who was a very loose fish, and he had to expel him. Senan of Iniscathy appears to have been of the extreme party for the separation of the sexes into distinct schools.

In the curious fragment, often quoted, on the Orders of the Irish saints, a distinction is drawn between the first order or generation, that of the period of St. Patrick and the Apostolic

* "Archæologia Cambrensis," Jan., 1898.

†The story is in the Gloss to Mengint's Hymn in the Irish *Liber Hymnorum*. The story occurs also, with some variation, in the Life of St. Finnian. Drustic by Talmach, became the mother of St. Lonan (*Martyr. Donegal*, Nov. 1).

men whom he brought with him from Britain and Gaul, and those that succeeded. The first Order, so says the text, did not reject the society and help of women; whereas the second generation, which was one of native saints, adopted the monastic form, "mulierum consortia ac administrationes fugiebant."* St. Patrick had met with some very discouraging experiences among his missionaries, and he had laid down the rule in choosing a Bishop that he should be according to the Apostolic precept, "the husband of one wife."† He allowed his priests to marry, for in the *Senchus Mor* is a regulation as to the dress the wives should wear. Nevertheless, he had a bad time of it with some of his unmarried clerics.‡

This may have led to the separation of sexes alluded to in the passage above quoted, which is said to have taken place after the removal of Patrick, and to have begun with the last years of Tuathal Maelgarbh, who died in 544. Consequently the prior system lasted about a century.

It was from Mancen or Maucen (Mawgan) that Brig (the Cornish Briaca) derived the rules by which a college of women was to be governed in Ireland.

The great heads of the colleges there were Bridget, Itha, Morwen or Monynna, and Brig. That these foundresses had branch institutions in Dumnonia subject to their rule I suppose probable. We find Bridget in several places about the Tamar, and St. Itha at St. Issey, probably because an institution for girls was planted there under the direction of St. Petrock.

*The whole fragment is in the *Salamanca Codex*, published at the cost of the Marquess of Bute, Edinb., Blackwood, 1888.

† "Tripartite Life," p. 191; Tirechan's Coll. *Ibid.*, p. 345.

‡ Bishop Mell, his nephew, transgressed. Patrick went to investigate the matter. Mell pretended to be imbecile, and was discovered fishing for salmon between the ridges of a ploughed field. Scandalous stories circulated relative to Bishop Bron, and he only escaped through the intervention of St. Bridget. Bishop MacNiss was found guilty, and had his hand cut off. Bishop McTail was thought to have conducted himself lightly with the nurse of St. Kieran. Ercnat, daughter of Daire, fell in love with St. Benignus, allured by his sweet singing; however, by a judicious application of relics, her affection was modified, "and afterwards she loved him spiritually." ("Tripartite Life," p. 233.) St. Eogain of Ardstraw was the son of Bishop Erc in lawful marriage (Felirè of Oengus, Nov. 2). Bishop Assicus and his wife, Cipia, had a son, Bote ("Tripartite Life," ii, p. 97.)

If we look at the map of West Cornwall we can see indications of such a system there. I strongly suspect that Gwendron was the head of a girls' college under the supervision of St. Mawgan ; that St. Piran planted St. Burian in Penwith and his foster-mother Cocca at Ladoc for the same purpose ; that St. Senan, possibly, had his women's college at Zenor under St. Sennara.*

(II.) The second cause of the break-up of the system of Tribal schools was the fact that certain teachers acquired great fame, and immense numbers came to them from every quarter, to profit by their instructions. Moreover, pupils became impatient, they would no longer remain with their tribal masters, but went off to seek other heads. The least ruffle between a tutor and his pupil was enough to occasion the latter to desert. Sometimes the master became jealous of his pupil, and told him plainly that there was not room for both in the same school. Sometimes a faction was formed in the college, and the students turned out the master. There is a curious instance of this in the life St. Monynna, whom I am disposed to equate with our St. Morwenna. She was a disciple of St. Ibar of Begerry. St. Ibar urged her to receive into her college a female pupil of whom he thought highly. She consented against her judgment. After a while this girl contrived to organize so strong an opposition, that the malcontents expelled their superior, with fifty of the sisters who adhered to her, and these were forced to go into another part of the country, and form a new establishment.

(III.) I have mentioned as a third element of disturbance of the educational system in the tribes, the clerical and literary character that the colleges assumed. That this was early felt appears from the matter having been brought before the Gathering of Drumceatt in 590. At that great assembly the national system of education was revised and placed on a more solid basis ; and at the same time provision was made that the young people not destined to the clerical life should be given an education less classical and ecclesiastical. A special *ollamh*, or

* I hesitate greatly about identifying Sennara with Cainera, Senan's *daltha* or pupil. The hard Gaelic C is not likely to become S in Cornwall, though it does in France, where Kiera becomes St. Cerè, the C pronounced almost like an S.

minister of education, was appointed in attendance on the over-king, with under-ministers of education in each of the minor kingdoms. Each such *ollamh* was assured inviolability of person, right of sanctuary, and the enjoyment of certain endowments.*

Pray observe that this was no new creation; it was the readjustment of a very ancient institution thrown out of gear by the introduction of Christianity, or rather by the strong classical and clerical direction taken in the ecclesiastical schools. It appears from the Brehon laws that the sons of gentlemen were expected to be taught horsemanship, chess, swimming, and the use of the several weapons employed in war. The daughters were to be instructed in sewing, weaving, cutting out, and embroidery.

Now, we can well conceive that a venerable saint laid more stress on the elaboration of knot-work in the illumination of a MS. than he did on the playing of chess, and that he was hardly a master in equitation or a skilful diver. The kings and nobles of Ireland were therefore compelled to make provision that such of their sons as were not destined to the ecclesiastical state should receive suitable teaching. According to law, every college had in it six masters—the headmaster, who supervised the whole course of education; the professor of religion, who instructed in the Gospel history and in the articles of faith; the professor of grammar, spelling, arithmetic, and astronomy; the master of historic studies; the under-master, who taught reading; and the cantor, who instructed in the recitation or singing of the Psalms.

Of the quality of learning given in these schools, many now have little idea. Latin and Greek were taught, also Hebrew. To test his knowledge, once when Brendan proceeded to the altar, a Greek Liturgy was placed before him. He went through the service without hesitation, translating into Latin at sight. Still more striking is the evidence from the texts of Scripture, either in Gospels, or as quoted in the Irish and Welsh Lives.

On examination, it was seen that these were, in a great many cases, corrected from the original Greek, because the Latin

* O'Curry, "Manners and Customs of the Ancient Irish," ii, p. 77.

of the received text was either faulty or an inadequate rendering,—thus showing no mean scholarship in the early writers.*

One day Finnachta, before he became monarch of Ireland in 673, was riding to visit his sister, when he overtook a young student, carrying a barrel on his back, and the youth, in stepping out of the way of the horses, stumbled and fell, and broke the cask, from which its contents of curd were spilt. He picked himself up and ran along after Finnachta and his attendants. The prince seeing the condition of the youth, stained with curds, and pitying him, said kindly to him, "Do not be troubled, we will make up to you the loss you have sustained." "Alas, sir," said the student, who was unaware of the rank of the rider, "I am in trouble indeed, for we are a party of three poor scholars at Clonard, who attend on three noble students; we go about in turn begging for food for our support; and what distresses me now is that not only is our supply of curd lost, but that also the barrel is smashed, and it was borrowed."

Finnachta not only indemnified the lad for his loss, but kept an eye on him afterwards, and, when this scholar took holy orders, appointed him to be his chief counsellor and director. This poor scholar was Adamnan, the biographer of St. Columba.†

He was something more. And what this is I will relate, because it shows us how great and glorious a work was wrought by the early monastic mothers who took the education of the young women into their hands.

Hitherto, whenever a king or chief called out his clan to war, the able-bodied young women had to serve in the ranks as well as the men. From this odious obligation Adamnan freed them. He came one day on a battlefield and saw one woman with a reaping-hook driven into the bosom of another, and so dragging her out of the fray. Horror-struck at this exhibition of savagery, Adamnan went about from one king to another, and by his urgent representations brought about the great council of Drumceatt, in which was repealed the obligation of women to follow the standard.

* Williams (Hugh) "Some Aspects of the Church of Wales" (Lond. : Clark, 1895) pp. 24, 34, 35.

† From a MS. by MacFirbis, quoted by O'Curry, "Man. and Cust." ii. 79.

It is only when we recognise how essential the educational system was in the Celtic polity that we realise the significance of such great colleges for youths as must have existed at Padstow and Bodmin, Hartland, Buckfast, Mawgan in Pyder, St. German's, Perranzabulo, Mawgan in Kerrier, St. Keverne, Ludgvan, and perhaps St. Sennen; and for women at the great schools of Breage, Burian, and Gwendron. That there were similar schools in the east of the county I cannot doubt, Altarnon was probably one, St. Issey, attached to the settlement of St. Petrock, and perhaps St. Veep, under the direction of St. Winnow. We cannot, unhappily, establish these points, from not having documentary evidence preserved; but we may suspect that it was so, because such a system was in full swing in Ireland, and was consonant with the feelings and usages of the Celts in both islands. These establishments were by no means monasteries in the mediæval acceptation of the term, they were the great national schools, some mixed, others, for each sex separately, in connexion with the tribes to which the saints were attached, probably in Cornwall, not changing their character as they did in Ireland. Whether in our Peninsula the secular chiefs were driven to set up secular schools as well, we do not know.

One remarkable feature in the character of the saints was their restlessness, a feature which I must now dwell on and explain.

It was a restlessness that took possession, not of men only, but of women as well. St. Ninnocha left Ireland at the head of four Bishops and a body of clergy to settle in Brittany. St. Newlyn deserted her foundation in Cornwall with the same purpose. St. Piala left Ireland to seek a home abroad. St. Dominica, also Irish, settled on the Tamar. Our Cornish Constantine was no sooner converted than—apparently in token of conversion—he assumed the pilgrim's staff, visited St. David's in Menevia, crossed into Ireland, and died in Alba. St. Brendan cruised about for seven years seeking the Isles of the Blessed. When Umbrafel, the uncle of St. Samson, was converted, "Now," said his nephew, "You must become a pilgrim," and he packed the old man off to Ireland.*

*Abban McCormic, we read, erected three monasteries in Connaught, then went to Munster, where he founded another, then he went into Muskerry and

The lives of St. Senan, St. Kieran, St. Kea, show them to have been incessantly on the move. No sooner had they obtained a grant of land than away they went to solicit another grant and found a new church. St. Brioc we find in Wales, in Scotland, in Cornwall, and in Brittany. St. Columba is said to have founded a hundred churches. This is certainly an exaggeration. In Italy the Irish saints made foundations at Bobbio, Taranto, Lucca, Faenza, and Fiesoli; in Germany at Erfurt, Würzburg, Memmingen, Mainz, Cologne, and Ratisbon; in Switzerland at Constance, Reichenau, St. Gall, Bregenz, Rheinau, and Dissentis. They settled at Salzburg. In the Netherlands they were planted at Namur, Waulsort, Liége, Hautmont, Soignies, and Malines. In France and Brittany they were too numerous to be here named.

Now, what was the particular object of this dotting of establishments in all directions?

You must consider that there was no parochial system, and that the old educational establishments of the Druids were falling into disrepute. What Senan, Kieran, and a score of others did was to seize on every occasion that presented itself of forming a religious and educational centre in every clan and sub-division of a clan, so as to be able to give to the people the offices of religion and take into their own hands the training of the young.

There was none of that caprice in the matter which appears on a superficial view. They acted with remarkable judgment, and according to a predetermined system. All the foundations were affiliated to the head establishments, and were called *daltha* or pupil churches. By means of these a network of ecclesiastical organisation was thrown over Celtic lands. Parishes, dioceses,

built a fifth, then he made a settlement at Oill Caoine, then went to Fermoy and made a seventh; then he passed again into Muskerry and founded an eighth. Soon after he established a ninth at Clon Finglass, then away he went and constructed a tenth, Clon Conbruin. No sooner was this done than he went into Emly, again founding monasteries, how many we are not told. Then he went into Leinster and established another, Cill Abbain. Then to Wexford, where he established "multa monasteria et cellae." Not yet satisfied, he went into Meath, and founded there two monasteries; then the King of the Hy Ciunnellach gave up to him his cathir or dun to be converted into a place for religion. This Abbot must have been the founder of some twenty monasteries and cells.

there were none. The organization was entirely distinct from the territorial system of the Roman imperial world, but it was in full accord with the institutions and genius of the Celtic people. The time was one of establishing vital points over a large surface, points from which religion and culture might radiate, and obviously the more that were established the greater the prospect of success in the ensuing age, which would be one of development from these centres and building up on these foundations.

There is yet another point to which I must direct your attention, the name of Saint applied to each of the heads of the ecclesiastical tribes.

A saint—*naomh*—to a Celt was not one who was canonised, for the canonising of saints was a thing entirely unknown at the time. The *naomh* was the head of the ecclesiastical settlements, the *nemed*. None of the Cornish saints have been canonised, none of the Welsh save St. David, (for political reasons,) in 1120, and possibly Caradoc, who died in 1124, and it is said, was canonised by the Pope, at the solicitation of Giraldus Cambrensis. None of the early Irish saints have been canonised, though some, as Palladius, Patrick, and Bridget, have been taken into the Roman Calendar.

Canonization is a regulating of the early custom of introducing names of the blessed dead into the diptychs from which the celebrant read, when he prayed for the living and commemorated the dead, at the altar. Originally each priest decided whom he would pray for, or commemorate. Then the Bishops took on them to decide what names were to be read. Next the Metropolitans claimed to determine this. A furious controversy was waged over the recitation of the name of St. John Chrysostom in the diptychs, as also over that of Acacius. That some order should be introduced was advisable. St. Martin of Tours found that his people had elevated into a martyr, a highway robber, who had been executed for his crimes, and were invoking him, and recording miraculous cures wrought by his relics. Guibert of Nogent tells us of a case that came under his own notice of a drunken man who was drowned, and was at once, by popular acclamation, declared to be a saint.

In every place, said Guibert, old women canonize new saints by inventing all sorts of gossiping stories about them. The earliest instance of a regular canonization that can be discovered is that of Ulric of Augsburg in 993, and that was done by the Council then assembled at the Lateran, rather than by the Pope, John XV. Already, in the Synod of Aix-la-Chapelle, in 789, the veneration of fictitious martyrs had been forbidden,—and in those of Frankfort in 794, and Aix in or about 803, the introduction of the cult of unauthorised saints had been condemned. Saintship among the Celts was a profession, a saint—*naomh*—was the head of the ecclesiastical settlement, quite irrespective of his moral character. Thus Peirio, abbot, who tumbled into a well when drunk and died of the consequences, was a saint; so was Cairnech, although he instigated a man to murder his own (Cairnech's) brother, and blessed him for the deed.

Finally, let me indicate again another feature in Celtic christianity. In addition to the ecclesiastical tribes, there grew up a second institution, also based on pagan usage.

A king or great chief of a clan had, as has already been shown, his druid attached to the court to bless his undertakings and to curse his enemies. This druid had his school of disciples, and derived a fixed revenue from the king and from the court. He had his separate house and establishment. When the saint succeeded to the druid in the royal establishment nothing was altered except the method of incantation. He blessed in the name of God instead of in that of Crom Cruach or whatever deity his predecessor had invoked; and his imprecations were but slightly tinged with the new religion.

Thus there existed two ecclesiastical organizations in the land, just as there were two political or social organizations. On the one hand, there was the old Tribal system, with its sacred tribe ministering to it in holy things. On the other hand was the king's court with his personal adherents not under tribal order at all, but creatures of the prince, and alongside of that was the ecclesiastical order attached to the court.

Mr. Willis Bund, commenting on this, and quoting from the Welsh laws, says: "There was attached to the court a kind of

religious, it might almost be said monastic establishment, and at the head of this was the chief ecclesiastic about the court. The house of the chaplain was the residence of this personage. Probably this was a survival of the times when the Celtic chief was surrounded by the Magicians and Sorcerers; these the Christians had supplanted, and in their place the king was, on becoming a christian, surrounded with monks. As Pagans, their duty had been by their magic arts to ward off danger from the king, as Christians, it was the same, but the means used were different.”*

The Priest of the Household was entitled to receive a third of the king's tithes, and a third of everything the people about the court received.

“All the chapels of the king were served by monks, that is, the monks about the king's court. They were under the control, not of the king, but of the head of their own tribe, the Priest of the Household, and it was provided that the ‘bishop was not to present anyone to the king's chapels without the permission of the Priest of the Household except by the advice of the king.’ That is, that according to the Celtic idea, the bishops had no right to interfere in the monastery attached to the court.”

It is clear, then, that we have in Celtic Christianity two rival ecclesiastical institutions, the monastic, or tribal, governed by the Abbot, who was Saint to the Clan; and secondly, the royal ecclesiastical monastery, governed by the Household Priest attached to the king, and with his residence in the royal *Dun*. Very often the king got his House Priest to be consecrated bishop, and then we have a bishop, head of the military retainers of the king on one side, and on the other the abbot with bishops under his jurisdiction in close connexion with the tribe. When Bishop Kenstec of Dinnurrin, in Cornwall, made submission to the See of Canterbury (833-70), he was probably the Household Bishop of the Cornish king, whose dun was Dingerein. Gradually and inevitably in Ireland, the Household Priests became bishops, extended their authority, and came to be regarded as bishops of fixed sees.

*“The Celtic Church in Wales,” Lond. 1897, p. 314.

But this did not take place in Devon and Cornwall. If I am not mistaken, this is what took place:--

The chief priest of the household of the chieftain was called Arch-priest, and exercised jurisdiction over the serfs and retainers of the chief, and appointed to chapels on his domain.

In Devon and Cornwall the crushing of the independence of the Princes prevented their Household Bishops ever becoming Bishops of Sees. Ecclesiastically all Cornwall and Devon was placed under the pastoral staff of a Saxon or a Norman in Crediton or Exeter.

Nevertheless, in some places the priest of the household maintained his independence, sheltering himself under the arm of his territorial lord. In Devon there were arch-priesthoods, at Haccombe, Beerferris, Whitechurch; in Cornwall at S. Michael Penkivel; but of these now only that of Haccombe remains. At an episcopal visitation when his name is called, the arch-priest makes no response, as not recognising his submission to the bishop.*

It is possible enough that first Saxon and then Norman great nobles may have been glad to have their chaplains independent of the jurisdiction of the bishop, and finding such an institution already in existence, to have maintained it.

The Arch-priest of the Greek, and of the Latin church, where he is but a dean under another name, would have a different origin, if my idea be correct.

In Wales, as in Ireland and Brittany, the Arch-priest of the royal household became the diocesan bishop. In Cornwall this, however, never took place.

I hope on a future occasion to enter into details as to the Monastic Structures, and the rules of Monastic Life among the Celts.

*Haccombe was regulated by Bishop Grandisson, 19 Nov., 1337; Bere-Ferrers by the same, 17 Jan., 1333-4; Whitechurch by Bishop Stapledon, 14 Jan., 1321-2; S. Michael Penkevil by Stapledon, 7 Feb. 1319-20; but in all these cases what was done was probably a recognition of and giving episcopal assent to a condition of affairs already existing. I do not say that it certainly was so, but that it is not unlikely to have been so.

ARCHDEACON CORNISH, proposing a vote of thanks to the president, said they always wondered at the extreme celerity with which Mr. Baring-Gould could prepare the most learned papers, and the extreme lightness with which he could use the great learning he possessed. As he had told them, Cornish history was not to be found in text, but must be sought in Irish, Welsh, and Breton sources and authorities. That must leave a great deal to the person who sought it, and a great deal of licence must rest upon anyone describing it. They must put their own colour and interpretation upon it. Though he might not be able to agree with all the president had said, they were all thankful for the address. He would rather judge of the saints by the result of the work they did, than by the legends which related to them. Legends grew and acquired new colour as they passed from hand to hand, but when they looked back and saw the wonderful work that had sprung from the lives of those men, they could only thank God for such lives. It was true that a great deal of their proceedings might be regarded as restlessness, but if they looked deeper they saw it was only the restlessness of St. Paul, and the restlessness of all missionary work. They thanked God that there lived in the old days those great men, the fruits of whose labours they were now almost unconsciously entering upon.

SIR EDWIN DURNING-LAWRENCE, Bart., M.P., seconded the resolution, remarking that if the old days were not altogether happy times, they must remember the people lived in the midst of great barbarism. He had himself tried to study ancient literature, and tried most to learn from what writers did not tell him—to read between the lines. The thought occurred to him, in reference to the great restlessness of the saints in founding great educational institutions over large areas, that all present were very near a great educational building (the County Technical Schools) founded by a man who was not yet styled a saint, but who had built these great establishments in many parts of the country (applause). He did not think they realised sometimes how great might be the uses of those buildings, which in some measure took the place of the ancient institutions of which they had heard. He did not think religion or education would become less, but education was different, and in some respects it was a different religion to-day from the early Christianity of which they had

heard, for saints now were not called on, as the ancients were, to curse their enemies. This was the age of *mechanical* knowledge, the age in which, for the first time in the history of humanity, man had powers of nature in his hand, so that almost daily some new power was given to man and turned to his service. To-day it was wireless telegraphy; what it would be to-morrow it was almost impossible to say. This was the result of education and the training of thought. Anyone who wandered through the streets of great cities would see scarcely a child who looked starved, and so, while man was getting more education, the very poorest were not being crushed down. In the ancient days the serf was ground still lower to enable men to carry on their work. It might in those days have been necessary, for the only slave was the living slave, but now they had the dead slave of a mechanical power. They now ground this slave and relieved men from the toil. There was also in these days a vast difference in the position of women, compared with the times spoken of by the president, for she was no longer the slave, but the equal and the friend of man (applause).

THE PRESIDENT, acknowledging the vote, said they must remember, in regard to the lives of the saints in Celtic countries, that the histories of them had been for the most part re-written in the middle ages, and the monastic writers (of the 11th and 12th centuries) saw through their own spectacles and could not understand the condition, of half-savagery and half-Christianity, in which the first founders existed. In the days of those writers there was a great craving for the miraculous, and they heaped in the marvellous to a wonderful extent. It was easy to strip that off and generally to find a clear, definite substratum of history. They could check one writing with another to see if there were any great anachronisms, and if there were not, it was clear that the main outline was correct.

THE ANNUAL EXCURSION, 1899.

On Tuesday, 22nd August, 1899, the annual excursion took place, the district selected being Liskeard, St. Neot, Dozmare Pool and Bodmin.

The following account of the day's proceedings is from the description given at the time by a non-member of the Institution, who joined in the expedition.

The party assembled at Liskeard Station, and among those present were Mrs. E. Snow Martin, Miss B. Williams, Miss Florence Williams, Miss Frances Williams, Miss F. Dixon, and Miss J. P. B. Dixon, the Rev. W. Iago, B.A., the Rev. R. Prior, M.A., Major Parkyn, Messrs. J. D. Enys, F.G.S., R. H. Williams, F.G.S., F. W. Michell, C.E., Hamilton James, T. V. Hodgson (Plymouth), H. Barrett, J. Barrett, G. Dixon, W. J. Clyma, H. Studden (London), F. Dowsing, J. Bryant, and R. A. Gregg (curator.) The first visit was to the parish church of St. Martin, where the visitors were shown round by the Rev. J. Norris, the Rev. H. Pettman, Dr. Hammond, Dr. Nettle, and Mr. W. T. Hancock. The holy tables, made of olive wood from the Holy Land, were examined with interest, as well as the old sacred vessels of the church. It was mentioned that the Liskeard churchwardens' accounts are preserved from the date of 1605. A tablet to Captain Emmanuel Pyper; who died in 1714—found when building the new vestry was pointed out, and also the curious lepers' squint-hole, which permitted afflicted worshippers to join in the services of the church without entering. In this connection it may be mentioned that formerly there was a leper-hospital near by. The consecration crosses on the exterior of the church were examined, together with the evidences of desecration at some period. Leaving the church, the old castle grounds, the site of the residence of former Earls of Cornwall, received a passing glance, and the party proceeded to St. Neot by way of Dobwalls and Doublebois. The roads were rough and the sun was hot, but the beauty of the St. Neot valley was a sufficiently potent charm to distract the attention of the company from these inconveniences, and many were the expressions of admiration as each

bend of the winding road opened up fresh vistas of delightful landscape. At St. Neot, interest centered in the village church, which possesses such an unique wealth of mediæval stained-glass windows. Here, as elsewhere, the Rev. W. Iago gave the visitors the benefit of his knowledge, telling in turn the story of each window. The vicar (the Rev. G. E. Hermon) was unable to be present. Beginning with the St. Neot window, put in by the young men of St. Neot, Mr. Iago gave an outline of the life of the saint, who became a monk of Glastonbury, and afterwards settled at St. Neot. Previous to that the church was dedicated to St. Guerrier. Medical benefits were supposed to be within the power of this saint, and it was said that King Alfred, who was a near relative of St. Neot, sought aid at the church, which consequently afterwards grew in fame. The window is dated 1528, and depicts St. Neot in various scenes connected with his life, and the legend of his holy well near by. The next window was put in by the young women of the parish (dated 1529), the next by the wives of the parish (dated 1530), others by Ralph Harris, the Callawy and Tubbe families respectively. These windows, depict a number of saints, many of them Cornish patron saints, and the figures of the donors of the windows in supplication beneath. The chancel window is in modern glass, but it is a copy of a picture in the British Museum, which is said to be the earliest Biblical illustration extant, of the fifteenth century. It represents the last supper. Other very interesting windows show scenes at the Creation, and at the Flood. They are very ancient and most singular; as is also the window giving the history of St. George. Several windows were erected by members of the families of Borlase, Martin, Mutton, Grylls. Descriptions of all the windows have been published. Parts of some of the old windows, it was mentioned, had been taken away or transposed, but the Rev. Richard Gerveys Grylls, a former vicar of the church, did much to restore them, at a cost, it is said, of over £2,000. The shrine of the patron saint attracted attention, and Mr. Iago related the story that the body of St. Neot was taken from this burial place to St. Neot, in Huntingdonshire, and temporarily to other places, but an arm was alleged to have been left here, as it was said, to guard the church. After the interesting recital of the curious legends attaching to the place and its patron saint,

the excursionists adjourned to the London Inn, where luncheon was prepared. That important item over, a short visit was paid to St. Neot's Holy Well, from the sheltered depths of which, beautifully cool water was enjoyed. An advance was then made for Dozmary Pool, by steep hills and vales. Everyone was preparing to hear Mr. Iago's story of the pool and its weird traditions of "the wicked Tregagle," when progress was checked by a mishap. "The best laid schemes of mice and men gang aft aglay," and in this instance the company were deprived of their visit to the pool by the breaking of an iron in front of one of the breaks, while another vehicle was passing. Evidently the designers of the road had not anticipated double traffic, so the hedge had to be courted, and as the hill was steep, the strain proved too much. Those concerned congratulated each other that it was no worse, and a good Samaritan with a four-horse carriage being found further on the road, the company were little inconvenienced. The contemplated visit to Dozmary Pool was, however, out of the question, and a move was made to Liskeard Station. On the way, a brief stay was made at Dungerth's Monument. From Liskeard Station, Bodmin was visited by rail, and at the Royal Hotel high tea was provided, after which in a few brief speeches Major Parkyn and the Rev. W. Iago, the secretaries, were thanked cordially for the excellent arrangements made. It was a well-deserved vote, and everybody declared that, despite the shortened programme, a splendid day had been experienced.

THE SEVENTH ANNUAL MEETING OF THE CORNISH SCIENTIFIC SOCIETIES.

The Seventh Annual Joint Meeting of the Cornish Scientific Societies was held on Tuesday, Oct. 3rd, 1899, in the Museum of the Royal Geological Society of Cornwall, Penzance, Mr. J. D. Enys, F.G.S., of Enys, President of the R. C. G. Society, in the chair. The President expressed regret at the loss Mr. T. C. Peter had sustained by the death of his wife, with whom it was a pleasure to be acquainted.

Mr. F. J. STEPHENS, F.G.S., on behalf of the R. Cornwall Geological Society, contributed a paper on "Alluvial Deposits in the Lower Portion of the Red River Valley, near Camborne." After describing the valley (which is three miles south-east of the town), and explaining theories as to alluvial tin ground in it, Mr. Stephens came to the conclusion that in the far away days, when tin gravel was deposited in the valleys, they were as a rule much deeper, or the land bounding them was higher—much the same thing. In the case of the Red River, clay and peat were found lying upon the gravel, shewing that estuarine and marshy conditions prevailed and alternated for a long period of years. The beds of clay and peat were thin, and uninterrupted deposition could not have been of long duration. The thick bed of clay, which so persistently continues for nearly a mile and a half up the valley, marks the time when a broad tidal creek ebbed and flowed probably a good way up both the Roseworthy and Red River valleys. In those days the district must have resembled the lower reaches of the Fal. On the north side of the Reskageage marsh, the peat was deep and formed a sink in the clay. This was, doubtless, the old bed of the creek, which had gradually been filled with peaty material. A hollow in the clay itself had been filled with sand, and might mark either an older, or a more recent river or creek bed. It doubtless meandered about the valley, after the wont of creeks. Very little of geological interest had been discovered as the result of operations for exploring the valley. The boreholes have proved undoubtedly the fact that the Red River valley was formerly an

arm of the sea. This might have been surmised before, yet as the record of actual operations, which in themselves were the result of theory and geological reasoning, the results were worthy of notice.

MR. THURSTAN C. PETER, of Redruth, representing the Royal Institution of Cornwall, contributed a very interesting paper on the St. Just-in-Penwith Church, which will be found printed with illustrations in subsequent pages of this Journal.

MR. A. NEWLAND DEAKIN, B.A., of Falmouth, for the Royal Cornwall Polytechnic Society, read a paper on "Some Dangers of Modern Education." The chief of them he considered to be the utilitarian view of education (and consequent early specialisation), cheap literature, the tendency to do everything for the child, the pernicious influence and abuse of scholarships, and the danger connected with athletics. In regard to the first of these, the utilitarian view of education, he thought parents too often looked upon a boy's early years purely as a preparatory school for teaching him how to secure a good position in after life and to make money. Hence undue importance was attached to such subjects as book-keeping and shorthand to the neglect of Latin, French, mathematics, and science, which are far superior in mental training, and had a more lasting influence on character. It was, however, not so much what was taught which mattered as the way in which it was done. The essence and excellence of the public school system, which had developed so rapidly in modern times, was personal contact between master and boy. Great men were made not by clear conceptions of the integral calculus, or a perfect knowledge of Latin or Greek accidence, but by the influence and example of good and great men. In connection with cheap literature, he condemned the sensational story and the majority of the cheap illustrated papers. The leading papers of the west were to be commended for suppressing realistic details of crime. It was the tendency of modern education to remove all difficulties from the boy's path, whereas the real object of education was to develop a boy's character, and to teach him habits of mind which will serve him in future life. There could be no strength without strain, and no achievement without effort. With regard to scholarships, it was no doubt an excellent thing for the talented but poor boy to

be able to rise from the elementary to the secondary school, and from the secondary school to the university, but the object aimed at was often very difficult of attainment. The scholarships were awarded by examination, and examination after all was but an unsatisfactory test, and the scholarships frequently went to boys whose parents could well afford to give them a liberal education. Certainly one of the greatest dangers of modern education was the undue importance attached to sports. It was an excellent thing for boys' bodies to be trained as well as their minds, and many lessons might be learned in the playing field which could never be learnt in the classroom, but there was great danger lest strength of muscle should be considered of more importance than intellectual strength.

Mr. W. THOMAS, Camborne, representing the Mining Association and Institute of Cornwall, read some notes on expediting mine survey-work, illustrating his notes by some of the most modern of mine surveying instruments.

On the motion of CANON MOOR, seconded by Mr. R. Fox, the contributors of papers were accorded a hearty vote of thanks.

Royal Institution of Cornwall.

81ST ANNUAL MEETING, 1899.

The Annual Meeting of the Society was held in the Museum Buildings, Truro, on Tuesday, 21st November, 1899, Mr. J. D. Enys, F.G.S., in the absence of the President, the Rev. S. Baring-Gould, in the Chair. There were also present Ven. Archdeacon Cornish, Canon A. P. Moor, Canon Rogers, the Revs. W. Iago, T. M. Comyns, R. Pryor, S. Rundle, H. Edwardes, and W. Reid Erskine, Messrs. J. D. Enys, Howard Fox, Robert Fox, Thurstan C. Peter, J. C. Daubuz, Nevell E. Norway, Henry Barrett, T. V. Hodgson, T. L. Dorrington, Rupert Vallentin, W. G. N. Earthy, F. H. Davey, W. J. Clyma, T. Clark, G. Penrose, E. F. Whitley, Hamilton James, R. A. Gregg (curator), Mesdames Tomn, J. Rogers, H. James, Dorrington, Plunket, Cornish, Franklyn, Share, Paull, Tomn, S. Tomn, S. Burall, M. Burall, F. James, Share, and Paull.

Letters regretting inability to attend were received from Revs. Chancellor Worlledge, and D. G. Whitley, Mr. J. H. Collins, Mr. J. Osborne. Major Parkyn wrote from London saying it was now six years since he had missed a meeting, and he trusted the present one would be most successful.

The minutes of the Spring Meeting having been read, confirmed, and signed, the Rev. W. Iago presented for the Council their Annual Report.

81st ANNUAL REPORT OF THE COUNCIL.

The Council in presenting their 81st Annual Report are pleased to record the continued prosperity of the Institution; numerically the losses by death and retirement have been more than compensated for by the accession of new members. They have to report with much regret the decease of two old and valued members, Mr Edwin Dunkin, F.R.S., and Mr. E. G. Heard.

Mr. Dunkin was an astronomer of high scientific attainments. He represented the Astronomer Royal on several important expeditions, and made a number of observations of great importance, particularly with reference to longitude. He was a Fellow of the Royal Society and of the Royal Astronomical Society, and was elected President of the latter Society in 1884. Mr. Dunkin published a number of works on his favourite science, including "The Midnight Sky," "Familiar Notes on the Stars and Planets," and "Obituary Notices of Astronomers," and was an occasional contributor to various scientific and other periodicals. He always took a keen interest in this Cornwall Society, and was President during the years 1889-91.

Mr. E. G. Heard was one of the best known men of the county, and had taken part in many of its important enterprises for a great number of years. He filled a prominent place in the civil life of the city, his ripe experience being of great value. He was a frequent attendant at the Society's meetings, and was always ready to render any assistance in his power, while his genial presence at the Excursions will be much missed.

The valuable series of meteorological observations has been carefully continued by the curator. The close of the year 1899 will complete a period of 60 years during which the records have been regularly kept. The usual monthly returns have been sent to the Registrar-General and to the Sanitary Committee of the Cornwall County Council, and reports have been furnished to the newspapers.

Mr. B. A. Gregg has summarised and tabulated the results for the years 1882 to 1898, inclusive, and hopes, early in the new year, to add those for 1899. They might then be inserted in the next number of the Journal, when, in conjunction with those published by the late Dr. Barham in 1883, they would form an unbroken meteorological record from 1840 to the end of the century, which will be of great value and interest.

During the past year Mr. Gregg has been regularly supplied with rainfall records by Mr. J. C. Daubuz, Killiow; Mr. Lean, Truro Waterworks; and Mr. H. Tresawna, Lamellyn. These have been incorporated with his monthly reports to the

press, and as they have afforded a means of comparing the rainfall in the neighbourhood have been much appreciated. He proposes adding them to the meteorological tables in the next Journal.

The interest of the public in the Museum is well sustained, and visitors from various parts of the country express their surprise and pleasure at finding such a large and well-kept collection. As in past years, every facility has been afforded students desiring to take advantage of the different departments, and they have again been extensively used. The number of admissions during the year was as follows :—

Admitted free	2,826
Members and friends ..	359
Admitted by payment ..	367

3,552

In the museum the curator has examined very carefully the whole of the cases of birds. A number of the birds required more than ordinary attention, many being in very poor condition, but they have been renovated as far as possible. The interiors of the mineral and conchological cases have been cleaned, and a large amount of re-labelling in Indian-ink has been done. Search has been made in the older numbers of the journals for particulars of articles unlabelled, and when successful, labels have been attached.

Among the gifts to the museum and library the following are especially worthy of mention :—

Mr. E. Backhouse, of Trebah, presented five sets of drawers containing minerals collected by the late Mr. Charles Fox, and a cabinet of very fine foreign butterflies and moths beautifully set up in a series of glass-topped drawers. Sir Richard Tangye, who is a frequent donor, sent a document entitled Lease of Mines and Minerals in the Manor of Restormel in Cornwall, except Tin and Royal Mines, from His Royal Highness the Prince of Wales to Charles Rashleigh, Esq., Robert W. Fox, Jno. Williams, and Charles Carpenter, Esq. It is dated 17th Jan., 1810. Mr. J. D. Enys has further given a striker for flints for a tinder box, thus completing the series of old forms of

lighting, in which he has taken such an interest. He has also again presented the latest British Association Report, which brings the set of this valuable work in the Library up to date.

Rev. R. St. Aubyn Rogers, C.M.S., Mombasa, British East Africa, has sent, through Mr. J. D. Enys, a collection of East African Butterflies made this year. They arrived in the usual triangular papers, and the curator hopes to be able to commence setting them out very shortly.

Mrs. Guttermes of Trevella, Crediton, presented a choice collection of Brazilian Ferns, made by the late Rev. E. Guttermes.

Mr. J. H. James, of Durban, has sent a strip of Rhinoceros hide from South Africa.

Rev. Canon Moor, St. Clements, has again presented a number of parts of the Geographical Journal, once more completing this set, the Year Book and Record of the Royal Geographical Society, and several numbers of Peterman's Geographische Mittheilungen.

The thanks of the Society are likewise due to the Agents General for Tasmania, Western Australia, and South Australia, for their valuable handbooks, as well as to the United States Government for the important publications presented by them.

The Technical Classes, held under the auspices of the Institution for a number of years, have now been transferred to the Central Technical Schools, and the room which has been occupied by them has become available for other purposes. An examination showed the floor to be badly affected with dry rot, which had also affected the windows, and it is now being put into a state of thorough repair. It is proposed to add this room to the museum, and to place in it the objects at present in the hall, together with others that are now needing more advantageous display in the museum. The Committee of the Central Technical Schools having asked for the loan of some articles from the museum for their Art Exhibition, a number were lent for a short time, and are now on view there, with exhibits from the South Kensington Museum. They will be returned in due course.

The Annual Excursion of the Institution took place in most delightful weather, on Tuesday, 22nd August, when Liskeard,

St. Neot, and Bodmin were visited. At Liskeard the Rev. J. Norris and Rev. H. Pettyman conducted the visitors over the church, and drew their attention to the holy tables made of olive wood from the Holy Land, the consecration crosses, and the old sacred vessels of the church. After leaving the church, the old castle mounds, the site of the castle of former Earls of Cornwall, were pointed out. St. Neot's was reached by way of Dobwalls and Doublebois, the charming valley of St. Neot receiving a due share of admiration. The vicar, the Rev. G. E. Hermon, was unable to be present, so the Rev. W. Iago conducted the party through the church, and gave a most interesting and instructive account of the unique mediæval stained-glass windows. When the very acceptable luncheon had been partaken of, and an inspection of St. Neot's Holy Well had been made, a start was made for Dozmare Pool, but in trying to pass another vehicle in one of the narrow roads, a wheel of one of the brakes caught in the hedge, and an iron bar was broken, which necessitated the visit to Dozmare being abandoned. A move was therefore made for Liskeard, with a brief stay *en route* at Dungerth's Monument. From Liskeard, Bodmin was reached by rail, and a high tea partaken of at the Royal Hotel. After tea hearty votes of thanks were accorded to the Rev. W. Iago and Major Parkyn for the excellent arrangements they had made, and when Truro was reached, it was the unanimous opinion that, notwithstanding the shortened programme, a most enjoyable day had been spent.

The seventh Annual Joint Meeting of the Cornish Scientific Societies was held in the Museum of the Royal Geological Society of Cornwall, on Tuesday, 3rd October, 1899, when the following papers were read "The Alluvium of the Red River Valley," by Mr. F. J. Stephens on behalf of the Royal Geological Society of Cornwall; "Some Dangers of Modern Education," by Mr. A. Newland Deakin, B.A., on behalf of the Royal Cornwall Polytechnic Society; "Notes on Expediting Mine Survey Work," by Mr. William Thomas on behalf of the Mining Association and Institute of Cornwall; and "On St. Just (in Penwith) Church," by Mr. Thurstan C. Peter on behalf of this Society.

No. 45 of the Journal has been issued since the last annual meeting, and its contents very favourably reported on by the press. It includes the Presidential Address of the Rev. S. Baring-Gould on "The Early History of Cornwall" and the first part of a paper on "Cornish Dedications to Saints." "Some Natural History Records for 1898" by Mr. F. H. Davey, and "Fauna Notes for 1897" by Mr. Rupert Vallentin, are also papers of great interest and value, while Archæology is well represented by "The House of Godolphin" by Mr. G. E. Hadow, "Description of the Carland Barrows" by Rev. R. Pryor, "Cornwall Domesday and Geld Inquest" by Mr. H. Michell Whitley, F.G.S., "Cinerary Urns from Gunwalloe" by Mr. J. D. Enys, F.G.S., and "St. Clether Chapel and Holy Wells" by Rev. A. H. Malan, the two last papers being excellently illustrated. The Council consider that the editors, the Rev. W. Iago and Major Parkyn are to be congratulated on the issue of a Journal of more than ordinary interest, while thanks are due to Mr. Gregg, the Curator, for the assistance he rendered in its publication.

At a fully constituted Meeting of the Council, held on Thursday, October 5th last, after due notice, the fourth Henwood Gold Medal was awarded to Mr. Rupert Vallentin for his paper on the Fauna of Falmouth, the parts of which have appeared in the last three numbers of the Journal.

It will be the duty of the President to present the Medal to Mr. Vallentin in the course of the present proceedings.

The President, the Rev. S. Baring-Gould having served the usual period of two years, the Council have great pleasure in proposing that Mr. John Charles Williams, of Caerhays Castle, be elected President of the Institution for the next two years. They recommend for approval the following list of Executive Officers for the ensuing year:—

President—

Mr. JOHN CHARLES WILLIAMS (CAERHAYS.)

Vice-Presidents—

Rev. CANON MOOR, M.A.,
M.R.A.S., F.R.G.S.
Rev. W. IAGO, B.A.
Mr. J. D. ENYS, F.G.S.

The Right Hon. LEONARD H. COURTNEY,
M.A., M.P.
Rev. S. BARING-GOULD, M.A.

Other Members of the Council—

Ven. ARCHDEACON CORNISH, M.A.	Mr. JAMES OSBORN, F.G.S.
Mr. HOWARD FOX, F.G.S.	CHANCELLOR PAUL, M.A.
Mr. HAMILTON JAMES.	Mr. THURSTAN C. PETER.
Mr. F. W. MICHELL, C.E.	Rev. S. RUNDLE, M.A.
	Rev. D. G. WHITLEY.

Treasurer : Mr. A. P. Nix.

Hon. Secs. & Editors of Journal: Rev. W. IAGO, B.A., Major PARKYN, F.G.S.

GIFTS TO THE MUSEUM.

Striker for Flints for Tinder Box... ..	Mr. J. D. Enys, F.G.S.
Case of Drawers of Foreign Butterflies and Moths ...	} Mr. E. Backhouse, Trebah.
5 Sets of Drawers containing Minerals collected by the late Mr. Charles Fox	
An Old Document, "Lease of Mines and Minerals in the Manor of Restormel, from H.R.H. The Prince of Wales to Chas. Rashleigh, Esq., Robert W. Fox, John Williams, and Chas. Carpenter, Esq.," dated 17th Jan., 1810	} Sir Richard Tangye.
Silver Coins, Spanish, Alfonso XIII	
Half-penny, George III, 1806	} Mr. R. A. Gregg.
Shell of Tortoise	
Specimen of Elvan with dendritic manganese, from Tremore Quarry, Withiel	} Mr. W. B. Morriss.
Strip of Rhinoceros Hide from South Africa	
Specimen of Acherontia Atropos, Death's Head Hawk Moth	} Mr. William Benney, St. Cubert.
Collection of Brazilian Ferns, made by the Rev. F. E. Gutteres	
Collection of East African Butterflies made in 1889 ...	} Rev. K. St. Aubyn Rogers, C.M.S. Mombasa, Brit. East Africa.
Specimen of supposed Fossiliferous Rock from Fishing Cove, Gunwalloe	
	} Mr. Howard Fox, F.G.S.

GIFTS TO LIBRARY.

Tasmania and its Mineral Wealth	} The Agent-General for Tasmania.
Report of the Survey General and Secretary for Lands, 1897-8	
The Mineral Industry of Tasmania	
12 Numbers of the Geographical Journal	} Rev. Canon A. P. Moor, M.A., F.R.G.S., &c.
Year Book and Record of the Royal Geographical Society, 1899	
Geographische Mittheilungen, Peterman's	

Condition of Articulation Teaching in American Schools for the Deaf, 1892. Dr. Graham Bell.	}	The Volta Bureau, Washington City, U.S.A.
Methods of Instructing the Deaf in the United States, 1898. Dr. G. Bell		
The Story of the Rise of the Oral Method in America, 1898. Mabel G. Bell		
Some Differences in the Education of the Deaf and the Hearing. A. G. Mashburn		
List of Works of Prof. A. Melville Bell		
International Reports of Schools for the Deaf		
The Difference between the two system of teaching Deaf-Mute Children the English Language. Dr. J. E. Gordon		
Miss Helen A. Keller's first year of College Preparatory Work	}	The Agent-General of Western Australia.
A Land of Promise, West Australia in 1897-8... ..		
British Association Report for 1898	}	Mr. J. D. Enys, F.G.S.
The Government Handbook of Victoria... ..		Mr. J. M. Sinclair.
Exploration of the Stone Camp on St. David's Head, by Rev. S. Baring-Gould, E. Burnard, Esq., F.S.A., and J. D. Enys, Esq., F.G.S.	}	Rev. S. Baring-Gould, M.A.
Journal of Anthropological Society of Australasia		Mr. W. Wentworth- Bucknell, Sydney, N. S. Wales.
Official Guide to the Isle of Man	}	Board of Advertising. Messrs.
Picturesque Devon and Cornwall... ..		Netherton & Worth.
Reports on Mines and Quarries for 1898... ..	}	Dr. C. Le Neve Foster.
Guide to Queensland		The Agent-General for Queensland.
The Association Review, No. 1, Vol. 1	}	Mr. Frank Booth, Philadelphia, U.S.A.

Canon Moor proposed the adoption of the Report of the Council, and referred to the services of Mr. Michell Whitley, Major Parkyn, the Rev. W. Iago, and the curator (Mr. R. A. Gregg).—The motion was seconded by Mr. Thurstan C. Peter and carried.

PRESENTATION OF THE HENWOOD GOLD MEDAL.

Mr. J. D. Enys said it gave him much pleasure to present the fourth Henwood gold medal to Mr. Rupert Vallentin for his valuable contributions on the Fauna of Falmouth. This was the sixth gold medal he had so presented, three on behalf of the

Royal Geological Society of Cornwall, and the others for this institution.

Mr. Vallentin said he did not know how to express adequately his thanks for the honour conferred on him. It would be an incentive to him to enter still more thoroughly into the study of the Fauna of Falmouth.

At this stage of the proceedings the President, the Rev. S. Baring-Gould, having arrived, Mr. J. D. Enys vacated the chair in his favour.

Mr. F. H. Davey read a paper on "Some Botanical Records."

The Rev. W. Iago gave a very interesting description of the recently-lifted cross at Penzance, illustrating his remarks with very effective rubbings of different portions of the cross.

Mr. J. D. Enys mentioned that a son of Mr. F. W. Michell had discovered a fossil in one of the St. Agnes clay beds, and he trusted the discovery would encourage others to search in those beds, which for many years had puzzled geologists.

The Rev. S. Baring-Gould observed that he was now resigning his Presidency, and Mr. J. C. Williams would succeed him. It had given him the greatest possible pleasure to fill the position. He was sure the new President would be able to give them a great deal of new and interesting matter in connection with the county. He (the speaker) did not really belong to Cornwall, but he considered Devon and Cornwall belonged to the old kingdom of Dumnonia, and were really once occupied by the Celts, who were held down by the Saxon people.

Thanks to the officers were voted on the proposal of Canon S. Rogers, seconded by Dr. Norway.

Contributors of papers and donors to the institution were thanked, on the motion of Archdeacon Cornish, seconded by Mr. Howard Fox.—The Chairman was thanked, on the proposition of Mr. T. L. Dorrington, seconded by Rev. S. Rundle—Rev. S. Baring-Gould said he had already inflicted a good deal about the Cornish saints on the Institution, and as those saints were crying out for a biographer he was afraid he should have to trespass on the space of their Journal for years to come.

BALANCE SHEET OF ACCOUNTS.

Dr. Mr. A. P. Dix, Don. Exgrs., in account with the Royal Institution of Cornwall. Cr.

		1898.		1898-9.			
		£	s. d.	£	s. d.	£	s. d.
July 31st.	To Balance	68	15 9	By Curator	...	75	0 0
1899.							
July 31st.	„ Subscriptions	137	1 6	„ Repairs	...	3	16 9
	„ Excursion	9	18 0	„ Museum Expenses	...	2	0 0
	„ Visitors	7	19 0	„ Books, Printing, &c.	...	7	5 11
	„ Journal	0	4 0	„ Fuel and Gas	...	5	0 3
	„ H. R. H. Prince of Wales	20	0 0	„ Rates and Taxes	...	1	12 2
	„ Henderson & Son	0	14 6	„ Magazines	...	0	2 6
	„ Sundries	0	1 0	„ Excursion	...	9	4 10
				„ Fire Insurance	...	2	14 0
				„ Caretaker	...	5	0 0
				„ Sundries	...	11	5 11
				„ Balance	...	121	11 5
				1899			
				July 31st.			
						£244	13 9

COMPARISON OF RAINFALL IN THE NEIGHBOURHOOD.

1899.	J. C. Daubuz, Esq., Killiow.	W. J. Lean, Esq., Truro Water Works.	H. Tresawna, Esq., Lanelynn.	R. A. Gregg, Royal Institution of Cornwall.
January	6.82	6.06	6.06	6.55
February	6.25	6.53	5.70	5.75
March	1.46	1.61	1.37	1.32
April	2.86	2.85	2.87	2.59
May	1.77	2.32	2.45	1.32
June	1.38	1.54	1.36	1.26
July	0.53	0.83	1.01	0.54
August	1.05	1.98	1.59	1.39
September	3.52	3.42	3.32	3.50
October	3.70	3.52	3.60	3.55
November.. ..	3.36	3.28	2.77	3.12
December	4.18	4.27	4.24	3.96
TOTALS	36.88	38.21	36.34	34.85

*Summary of Meteorological Observations at Truro, in Lat. 50° 17' N., Long. 5° 4' W., for the year 1899,
from Registers kept at the Royal Institution of Cornwall.*

TABLE No. 1.

1899.	MONTHLY MEANS OF THE BAROMETER. Cistern 43 feet above mean sea level.													
	Mean pressure corrected to 32 deg. Fahr. at sea level.		Mean of monthly means.		Mean correction for diurnal range.		True mean of monthly means.		Mean force of vapour.		Mean pressure of dry air.		Corrected absolute minimum observed.	
	9 a.m.	3 p.m.	9 p.m.	ins.	in.	ins.	ins.	ins.	in.	ins.	ins.	ins.	ins.	ins.
Month.	ins.	ins.	ins.	ins.	ins.	ins.	ins.	ins.	ins.	ins.	ins.	ins.	ins.	ins.
January	29·839	29·812	29·837	29·829	·004	29·825	·243	29·586	30·596	26	29·130	1	1·466	·136
February	29·795	29·793	29·828	29·805	·003	29·802	·254	29·551	30·630	28	29·016	13	1·674	·086
March ...	30·123	30·100	30·109	30·100	·007	30·093	·243	29·857	30·753	1	29·098	9	1·655	·099
April ...	29·869	29·869	29·869	29·869	·004	29·865	·275	29·594	30·340	5	28·963	13	1·387	·116
May	30·005	29·991	30·003	29·999	·003	29·996	·287	29·712	30·404	28	29·298	15	1·196	·073
June ...	30·044	30·033	30·026	30·034	·001	30·033	·384	29·650	30·376	9	29·156	20	1·220	·068
July	30·090	30·097	30·104	30·097	·002	30·095	·443	29·654	30·399	31	29·666	1	0·733	·050
August ...	30·053	30·041	30·044	30·046	·004	30·042	·434	29·612	30·324	1	29·788	31	0·536	·045
September	29·930	29·909	29·910	29·916	·004	29·912	·379	29·537	30·260	10	29·401	30	0·859	·071
October	30·029	30·017	30·036	30·027	·006	30·021	·336	29·691	30·335	22	29·011	1	1·324	·098
November	30·191	30·168	30·174	30·177	·004	30·173	·286	29·991	30·630	17	29·378	2	1·252	·089
December	29·857	29·836	29·849	29·847	·003	29·844	·225	29·622	30·460	2	28·330	29	2·130	·120
Means ...	29·985	29·972	29·982	29·978	·004	29·974	·315	29·671	30·471	29	194	—	1·286	·087
														·52
														·33
														·24
														·33
														·88
														·45
														·85
														·58
														·46
														·46
														·25
														·24
														·33
														·88
														·45
														·85
														·52

REMARKS.—The Barometer used is a Standard, made by Barrow, and compared with the Standard Barometer at the Royal Observatory, Greenwich, by Mr. Glaisher. The corrections for Index Error (+0·008), Capillarity (+0·108), height above sea (43 feet), and temperature, have been applied.

MONTHLY MEANS OF THE THERMOMETER

MONTHLY MEANS OF THE THERMOMETER																												
1899.		Month.	MASON'S HYGROMETER.												SELF REGISTERING.					ABSOLUTE.								
			9 a.m.		3 p.m.		9 p.m.		Mean of Dry Bulb.	True mean of Dry Bulb.	Mean of Wet Bulb.	Mean correction for diurnal range.	Mean temp. of evaporation.	Wet Therm. below dry.	Mean dew point.	Dew point below Dry Therm.	Mean of all the Maxima.	Mean of all the Minima.	Approximate mean temp.	Correction for the month.	Adopted mean temp.	Daily mean range.	Maximum.	Day.	Minimum.	Day.	Range.	
Dry Bulb.	Wet Bulb.	Dry Bulb.	Wet Bulb.	Dry Bulb.	Wet Bulb.	Mean of Dry Bulb.	Mean correction for diurnal range.	Mean temp. of evaporation.																				Wet Therm. below dry.
		January	44.8	42.7	47.3	44.5	44.0	42.1	45.3	0.4	44.9	43.1	0.3	42.8	2.1	39.6	5.3	49.9	39.7	44.8	0.1	44.7	10.1	56	14	28	29	28
		February	45.2	43.0	49.1	45.6	44.8	43.0	46.3	0.7	45.6	43.8	0.5	43.3	2.3	40.7	4.9	52.3	39.5	45.9	0.1	45.8	12.8	58	10	24	3	34
		March	44.8	41.6	49.9	45.2	43.2	41.3	45.9	1.0	44.9	42.7	0.6	42.1	2.8	39.6	5.3	54.3	36.4	45.3	0.2	45.1	17.9	66	14	22	24	44
		April	50.7	46.9	53.4	48.7	47.7	45.7	50.6	1.6	49.0	47.1	1.3	45.8	3.2	42.8	6.2	56.1	42.1	49.1	0.1	49.0	13.9	64	30	28	17	36
		May	55.4	49.9	57.2	51.0	50.6	48.4	54.4	2.3	52.1	49.7	1.4	48.3	3.8	43.9	8.2	61.3	43.0	52.2	0.8	51.4	18.3	72	8	34	7	38
		June	65.7	58.7	67.7	59.8	58.7	55.6	64.0	2.9	61.1	58.0	1.7	56.3	4.8	51.7	9.4	72.4	51.0	61.7	0.3	61.4	21.4	84	7	42	12	42
		July	65.7	60.3	69.6	62.0	62.0	58.8	65.7	2.1	63.6	60.3	1.2	59.1	4.5	55.6	8.0	74.5	56.0	65.2	0.3	64.9	18.4	83	20	48	25	35
		August	69.6	62.6	72.0	63.3	64.2	60.2	68.6	2.0	66.6	62.0	1.2	60.8	5.8	55.1	11.5	76.3	56.3	66.3	0.3	66.0	20.0	83	19	48	22	35
		September	61.7	56.9	63.9	57.7	58.4	55.2	61.3	1.7	59.6	56.6	0.9	55.7	3.9	51.4	8.2	68.6	53.2	60.9	0.2	60.7	15.3	82	5	43	29	39
		October	54.7	52.0	58.3	53.9	52.0	50.1	55.0	0.8	54.2	52.0	0.6	51.6	2.6	48.1	6.1	61.6	46.7	54.1	0.4	53.7	14.9	68	17	28	14	40
		November	49.9	47.8	53.8	50.2	48.2	46.6	50.6	0.6	50.0	48.2	0.5	47.7	2.3	43.8	6.2	56.0	43.6	49.8	0.1	49.7	12.4	62	5	32	19	30
		December	44.1	42.0	46.4	43.7	42.7	40.9	44.4	0.2	44.2	42.2	0.3	41.9	2.3	37.5	6.7	48.6	37.8	43.2	0.2	43.0	10.8	57	4	29	15	28
		Means	54.3	50.3	57.3	52.1	51.3	48.9	54.3	1.4	52.9	50.4	0.9	49.6	3.3	45.8	7.1	60.9	45.4	53.2	0.3	52.9	15.5	69		33		35

The Thermometers are placed on the leaded roof of the Royal Institution in a wooden shed, through which the air passes freely. The Standard Wet and Dry Bulbs are by Negretti and Zambra, and have been corrected by Mr Glaisher.

TABLE No. 3.

1899.	WINDS.																													
	E.			S.E.			S.			S.W.			W.			N.W.			N.			N.E.			AVERAGE FORCE.					
	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.			
Month.																														
January	0	3	3	3	3	2	4	2	1	10	7	9	3	5	3	3	2	1	1	1	4	5	1	1	1	1	1	1		
February	6	5	3	5	6	3	4	4	1	2	5	6	0	1	0	1	0	1	0	0	0	2	0	0	0	0	0	0		
March ...	3	5	2	2	1	0	1	1	0	2	5	6	3	2	1	4	3	2	3	1	1	2	1	2	0	0	0	0		
April ...	0	0	0	2	3	0	2	2	2	5	4	4	8	10	3	4	8	3	3	1	0	0	0	0	0	0	0	0		
May ...	5	4	1	1	4	1	4	3	1	7	6	4	1	2	0	3	7	1	3	2	2	2	0	2	0	1	1	1		
June	2	5	0	7	8	3	0	0	0	1	2	2	2	1	1	7	7	6	1	2	1	2	1	0	0	0	0	0		
July	2	2	0	1	1	1	4	5	3	1	2	0	4	7	3	10	9	6	1	1	2	0	2	0	0	0	0	0		
August ...	11	10	1	5	7	2	1	2	1	6	6	1	0	1	0	2	2	1	1	0	1	0	1	0	0	0	0	0		
September	0	0	0	2	1	1	1	2	2	4	7	5	4	8	7	11	10	6	2	1	0	0	0	0	0	0	0	0		
October ...	7	9	4	2	2	1	2	2	2	3	1	1	1	3	2	5	6	4	0	0	1	2	1	2	1	0	0	0		
November	2	4	2	3	2	2	6	6	4	2	1	1	1	6	1	0	1	1	0	0	0	0	0	0	0	0	0	0		
December	3	2	1	5	9	10	4	4	2	4	5	5	0	0	0	1	0	0	1	1	2	1	0	2	1	0	0	0		
Total ...	41	49	17	38	47	26	33	33	19	47	51	44	25	46	21	51	55	32	16	16	15	15	14	14	4	10	7	10		
Means ...	35·6			37·0			28·3			47·3			30·6			46·0			12·3			11·0			9·9			9·8		

ILLUSTRATIONS.
REV. S. RUNDLE'S PAPER ON CORNUBIANA.
PART III.

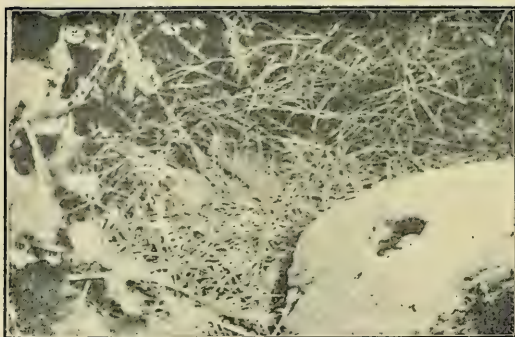


Figure 1.



Figure 2.

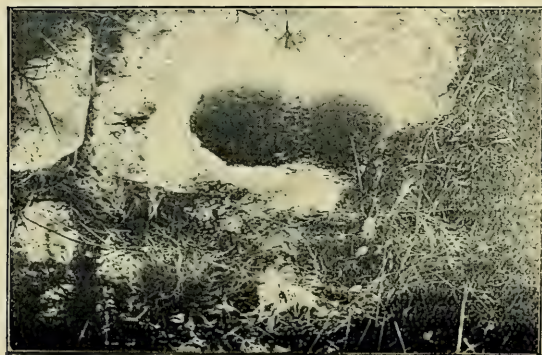


Figure 3.



Figure 4.



Figure 5.

CORNUBIANA.—PART III.

By Rev. S. RUNDLE, M.A.

I.—FINDS.

A "Giant's Coit," hitherto apparently unrecorded, was inspected on Sept. 10th and 17th, 1898. It lies in the parish of St. Hilary, in a little lane branching off from the Penzance road from Millpool. It was almost concealed from view by a thick tangle of brushwood, in a nook of the hedge, hard-by the mine shaft which is called after it, Giant's Shaft. By dint of vigorous labour, a lever formed from a contiguous branch, that lay handy for the purpose, was inserted between the quoit and the ground, which enabled it to be lifted carefully from its position, where, apparently, it had lain unmolested for ages. Careful investigation proved that the ground underneath was virgin soil, and that therefore the quoit, if in its original site, did not cover the grave either of the giant or any legendary hero of old. The bottom of the quoit was in its natural rough unhewn state. The upper surface, as well as the sides, had been carefully smoothed, presenting an even appearance. The diameter of the partially moss-grown surface is 3 feet in every direction. In the centre is a carefully fashioned hole, $2\frac{1}{2}$ inches deep by 7 inches across. In the centre of the hole rises a boss, roughly shaped, nearly level with the surface of the quoit. There are two markings, apparently carved—the larger of the two is $4\frac{1}{2}$ inches across, from the centre of which diverges the other, 2 inches in length. Both reach the circumference of the boss.

The legends connected with this quoit will be found on page 80, under the subject of "Folk-lore."

An illustration of the quoit, from a photograph by Mr. Stewart, is given in figures 1 and 2 of plate.

Lower-town, Helston. At the bottom of this village, just above the foaming Cober, rises Castle Tremearne in three irregular, curved tiers, the sides of which are scarped out of the solid rock. They are somewhat of a serpentine shape, and are separated from one another by broad curves of turf. The summit is rounded, sloping away to the S.W. At the foot of the castle there are two parallel terraces, rising one above the other, and stretching towards the S.E. This "castle" (which word often means an earth-work) presents unique features, as it could not have been intended either for habitation or fortification, and its object remains an enigma.

A carved stone is built into the wall of the mill in the same village. It is placed sidewise, and its dimensions are 11 inches by 9 inches. It is rudely sculptured, being divided by a pale, and within this there is a ∇ shaped figure. The lower portion has a deeply excised panel bounded by a sculptured curve, and inside this there are faint traces of a heart-and-egg-shaped figure.

Half-way up the village street stands a peculiarly fine mould for casting tin, hewn out of iron-stone. It is, roughly speaking, 4 feet square. On the upper surface are two deep excavations, somewhat of the form and size of an ordinary human foot. They have deeply extended splays in the centre, and are very finely finished for the purpose for which they were intended. In size and general character this mould deserves careful attention.

On Mill-pool Hill, another stone mould for casting tin is to be noticed lying embedded in the hedge, as one of the foundations. The stone is an ordinary flat one, 15 inches in length by 12 inches in height. The two holes used for casting occupy an extreme width of 10 inches, and the width of each hole is 5 inches, length $4\frac{1}{2}$ inches. The holes are semicircular, and are 3 inches deep. There is no channel to connect the two holes, nor is there any means of conveying away the superfluous metal. The surface is blackened by contact with red-hot metal, and it is the only one within my knowledge that is thus coated with fumes (fig. 3).

At Wheal Gilbert, in Godolphin, there are remains of an old stone stamping mill, of a period prior to the use of steam,—especially of the deeply-scored portions of the wheel which acted as the crushing power. Just above the dwelling-house, near the leat, are two upright stones of precisely similar character which were used for casting blocks of tin. The measurements of the stone above the dwelling-house, forming part of an old out-house, are as follow :—width 2-ft. 4½-in., length 2-ft., height above ground 2-ft. 9-in. The mould is 4 inches long, 2 inches wide, 3½ inches deep. An illustration is given of this stone from a photograph by Mr. Stewart (fig. 4.) The lower stone has a mould about an inch longer than the first described. Each mould slopes towards the bottom, so that the ingot of tin might be easily removed by means of a stick. It is interesting to notice the distinction in the three tin moulds that have been described in this paper. The one at Mill-pool Hill is round, and possesses two cavities for the tin close together. At Lower-town the moulds are also contiguous, but are of foot-like form. The remaining one at Wheal Gilbert, described above, was designed for casting blocks or ingots of another form. All the three moulds thus possess a distinct character.

In the western wall of the house at Wheal Gilbert there is a stone, the carving on which presents something of the appearance of a crab. The stone is 21 inches by 22 inches. The carving measures 9 inches by 8 inches. The holes are 1½ inches wide (see fig. 5).

In the cobble-paved court are remains of millwheel-stones with holes for the insertion of the axle-tree. Close to the second casting-mould is one of the grinding wheels, much mutilated. Its surfaces display signs of scoring, so that probably the tin-stone was ground between a lower and upper wheel.

II.—SIMILARITIES BETWEEN CORNWALL AND OTHER COUNTRIES.

It is striking how many coincidences between Cornwall and other countries exist. I shall call attention to some of them in the following pages :—

(1). St. John's Day in Jutland —Mr. Charles Edwardes in his interesting book "In Jutland with a cycle," gives this description:—"An early dusk was upon Skagen when I reached the Cattedgat shore of the town. The revels of St. Hans (St. John) had begun here as well as by the wood. Excited lads and lasses were rearing bonfires, and lighting them. . . . Four or five of the fires had got famously alight, and through the flames the children jumped, and scurried one after another with shouts. One had evoked great admiration by crawling on his hands and knees" (pp. 152, 153.) This extract is peculiarly interesting to me, because many years ago I wrote an article to show that the bon-fires on Midsummer Day—if even Baal-fires had become transferred to St. John (the Jutland St. Hans)—were not confined to Celtic districts, and the above extract emphasises this in a very clear manner. It is also clear from an examination of the above account how affinities may be traced between races far removed in every respect, for the above account recalls the proceedings at Penzance on St. John's Day at no distant period, when bonfires were kindled in the streets, and gangs of boys and maidens would career madly through the flames. This custom was formally abolished several years ago by the mayor and corporation, and alas, the custom of igniting vast bonfires on Tregoning and other hills has entirely died away, and last year (1898) not even a single miniature one was to be observed—the first time within my remembrance.

(2). It seems extremely strange that a very striking resemblance between the colour of the ordinary man's working coat in parts of West Cornwall, and that of the natives of Normandy and Brittany, has been so far unnoticed. In both countries blue is the colour used. Probably the reason why the resemblance has not been noticed is that the stranger has confused the light working coat worn by the West Cornwall native with that of the butcher, so common in other parts of England. To the native, it is unnoticed because so usual. This lightish-blue colour in the material of the jackets worn is most noticeable, and one might almost say universal. Some few years ago the usage seemed to be dying out, but now (1899) it has recovered new life, and is more common than ever. Has the colour lingered on from the blue woad of the ancient Britons?

(3). In Part I, of this series of papers, an account was given of the way in which tradition asserts that a "mill-proo" is formed, viz : by the emitting of slaver of congregated serpents, which congeals, and forms an object used as an amulet. A similar legend is reported by Pliny 1, xxix, cap. 44 (quoted by Michaelet, *Hist. of France*, vol. 1, p. 11), "In summer time vast numbers of serpents. . . . with their saliva combined with the froth that oozes out of their skin, produce the object known as the serpent's egg. When it is perfect they raise it, and support it in the air by their hissings."

(4). The howling of a dog as a portent of death is not merely Cornish, but cosmopolitan. The earliest known mention of this superstition occurs in the Post-Mishnic Rabbis. (Hershom Tal. Com. on Gen. 296.)

(5). Another extremely interesting instance of the connexionship of Cornwall with other countries is shown in a country where we should expect to find it,—though I confess I did not think that I should be able to produce one so curious. The close relationship between Brittany and Cornwall has long been known, and Gibbon tells us that the reluctant submission of Cornwall was delayed some years (temp. Athelstan 927-941) and a band of fugitives acquired a settlement in Gaul. The western angle of Armorica acquired the name of Cornwall, and the lesser Britain and the vacant lands of Osismii were filled by a strange people, who under the authority of their counts and bishops preserved the laws and languages of their ancestors. (Gibbon, vol. vi, pp. 246-7.) And accordingly we are not surprised to find that the same Saints were recognised in each country. Without quoting other well-known names, I will relate the history of St. Corentyn (St. Cury) as given by Mrs. Palliser in her "Brittany and its Byways," page 137, and then show how the long-forgotten tale had been preserved under thick coats of white-wash in a fresco in a Cornish church. "In the days of Conan Meriadec (says Mrs. Palliser) Corentin retired to a spot near a fountain. Every day a fish came to him from the fountain, and he cut off a little piece for his food, and threw it back again into the water, when it became whole. One day King Gradlon on one of his expeditions came to him with his train,

and asked for food. The saint called to him his little fish, cut off a piece, and gave it to the cook to prepare for the party. To the surprise of the cook, the king and the whole party, the tiny slice proved sufficient for all. The king, throwing himself at St. Corentin's feet, gave him the forest with a 'maison de plaisance,' which the saint converted into a monastery." Mrs. Palliser would have been probably as much surprised as anyone, if she had been told that years after her book had been published, this very story would have been found not only to have been known in Cornwall, but actually painted on the walls of a Cornish church about 450 years ago, and then at the time of the reformation concealed from sight by coats of plaster. This obscuration lasted for many years, until it happened in 1890 that, when the present vicar was restoring the church of St. Breage, the thick coats of plaster were removed, and there came into view a saint drawing a fish out of water by means of a line, and so that there might be no doubt as to the identity of the saint, the following inscription can still be deciphered "See (Sancte) Quorentyn ora pro nobis." I think I am right, that a more interesting and a more unexpected instance of the same saint and the same legend being remembered both in Cornwall and in Brittany could not have been found. In connection with church-frescoes Mrs. Palliser points out that in the parish church of Carnac there is a series of fresco-paintings of the life of St. Cornelly, of whom an account is given in the "World-wide Magazine" for January, 1899.

III.—RELICS OF THE CORNISH SAINTS.

It seems to be a particularly hazardous thing to do, to assert that there are any relics of Cornish Saints now to be found, especially as occasionally able persons are to be found who declare that the Cornish Saints were but a myth, and their names a pious delusion of late growth. I will not enter into the question as to the old practice of calling Cornish parishes after Cornish saints, because that point has been settled by a catena of authorities, beginning with Domesday Book and ending with Carew. With regard to the relics, the question is very difficult on account of the great danger of making mistakes by confounding a Cornish saint with some Breton or Irish saint

when, perhaps, the only similarity consists in both having the same letter, "a," or "b," or "c" for instance, occurring in their names. With the exception of the bottle at St. Phillack, and the Tre-Meneverne stone connected with the legend of St. Keverne and St. Just, an account of the relics is only advanced with the greatest caution, and no claim of infallibility is announced. In addition to this, the authenticity of the relics may be open to question and even denied, so that the whole matter is involved in the greatest obscurity. Still, as the subject has never been broached before, it is desirable that it should now be attempted.

The first relic is that of a bottle discovered in the foundations of the chancel of the church of St. Phillack, half-filled with what was supposed to be blood. The bottle was made of glass, and had been submitted to an expert, Mr. Powell, head of the Whitefriars Glass Works. This gentleman was convinced of its antiquity by the sharp cutting of the rim of the neck by shears, and by the mode of detaching the base (See Proceedings of Soc. of Antiq., v., 135). The bottle was returned to its place during the completion of the restoration of the chancel. If the fluid were blood, it is exceedingly likely that, from its position, it was supposed to be the blood of the martyred saint, St. Phillack, who may have fallen, among the saints whom the bloodthirsty king Teudar slew, near Revyer, which still remains under nearly the same name near Phillack.* It is hardly necessary to remind my readers how relics of saints were eagerly sought for, and buried underneath, or near the altar, as conveying a particular sanctity and protection to the spot, and this may have been the case with the glass bottle containing the fluid buried in the chancel at St. Phillack. In pre-Reformation days no church was to be consecrated without relics. [Greg. Dial., iii, 30. Conc. Celcyth, A.D. 816, c. 2 (Haddan and Stubbs iii, 580). Hefele Conciliengseh iii, 270 (2), (Magor's and Lumby's Bede, Camb., 1879.)]

The next relic we have to consider is that of the pastoral staff of St. Malo, whom Harvey identifies with St. Malo or Mullyon; but Borlase ("Age of Saints," p. 168) claims Mullyon for St.

* Leland, Supp. Papers, Lake's Par. Hist. of Cornwall, iv, 72.

Melanius. At all events, in the next page he says that, perhaps, St. Malo has left his name in Malo's Moor in the parish of Mullyon. In mentioning the staff of St. Malo in connection with St. Mullyon, it cannot be too often repeated that, in all these cases, I am not insisting on the identification of the saints, but I am only cautiously and tentatively pointing out that a similarity has been observed, but it is not to be pressed. In the case of this pastoral staff I take an account, under the name of A. W. Franks, (preserved in Proc. of Soc. of A., vol. iii, p. 59), referring to an Exhibition of Ecclesiastical Art at Malines, 1864. "In the first section was a crosier of an Englishman, St. Malo, Bishop of Aleth in Brittany (No. 42) who died in 535 or 570. It was formed of ivory, jointed with bronze." If the identification of St. Malo with Mullyon, or Malo's Moor, be genuine, we have a relic which should appeal in the strongest way to our antiquarian and religious sense.

There seems to be better ground for identifying the patron saint of Paul near Penzance with St. Pol de Leon. Borlase observes that "St. Paul de Leon was a Breton from Cornwall, says Haddan, and a cousin of St. Samson.—He is supposed to give his name to the parish of Paul. So entirely had this Saint identified himself with the church in Brittany, that he was made the bishop of a new see at Leon in Cornugallia." ("Age of the Saints," pp. 168-9.) Now, as to the relic. A little bell is shown at St Pol de Leon which the Saint had often asked the king to give him, but was denied. One day the fishermen brought him a large fish taken off the isle of Batz, and in it was the bell. It is very ancient in form, a kind of pyramid, with a square base about 4 inches wide, it is 9 high, of beaten red copper largely mixed with silver. It is now rung over the faithful on pardons, as a specific against head-ache and ear-ache (Mrs. Palliser, "Byways of Brittany," p. 109). This Bell, then, may really be a relic of the patron saint of St. Paul near Penzance.

St. Just and the stolen chalice.—There is no better known story than the legend of St. Just stealing St. Keverne's chalice, and the righteous judgment that befell him,—in his being stoned and compelled to relinquish his ill-gotten booty, by St.

Keverne. In these days of general white-washing, it is interesting to notice that a local authority transfers the "personæ" to an eastern and western giant (*i.e.* from the eastern to western parts of Cornwall), and that there is some slight local evidence, if it may be called so, in favour of the transference, by the fact that on the opposite side of the road, where the stones used to lie, there is a stepping stone now torn from its resting-place, and lying on the wayside turf, with an irregular depression, which is known by the name of the giant's-stride stone. The stones themselves are known by the name of the Tre-Men-Everne stones—the dwelling place of the stone of Everne. When I first knew them, they were reduced in number from seven to three, and now to one. It is said that this one was removed by a farmer to build a hedge, and it brought such trouble on him that he replaced it. This is the stone, I fancy, that is said to dance *when* it hears St. Germoe church bells ring. The material of the stone is schorl rock, and the locality whence it was said to have been brought is Crousa Downs in the parish of St. Keverne. But after a systematic investigation of Crousa Downs, with Mr. Gregg, not a vestige of such is to be found, only diallage. It is clear that as the material of the stones is different, a false charge has been brought against St. Keverne, and that he must be pronounced innocent after all these years of incrimination. The stone, if it be the identical one, lies just beyond an erection made by a Mr. James, a lawyer, some ninety years ago, and called by him from its situation "Mount Pleasant." The legend is, that if the stones be removed by day, they will return by night. This has been contradicted by the fact that out of the seven stones removed, only one has returned.

There is, however, a still more striking fact in connection with this legend. According to an edict of Queen Elizabeth, the churches without sacramental plate were to be provided with a standing cup and cover, the latter to serve as a paten for the bread. Now, that St. Keverne church was provided with the standing cup is clear, as the cover, which was inseparable from it, in gift, is still found amongst the altar vessels of St. Keverne. It is of silver, of the usual shape, with the inscription "Saynt Keverne, 1576." Its companion, the chalice, has completely disappeared—an uncommon occurrence. By whom

when, and whither, are questions that cannot be solved. It is hardly likely that the loss of a chalice of so late a date should have given rise to the legend of the theft, though legends are much oftener of such coinage than is usually supposed. In view of this legend, however, it is extremely extraordinary that the chalice should be actually missing.

IV.—THE GREAT-WORK MINE.

This mine, situated at the base of Godolphin Hill, singularly possesses an English name, though according to tradition—as its history dates back to many a century ago, we should expect to find a Cornish name. Its English name contrasts with the name Wheal Vor, whose Cornish appellation is not borne out by any traditions of age. The Great Work, together with Ding Dong Mine, claims to have sent tin to Solomon's Temple, probably, in the view of the tradition-mongers, to be alloyed with copper, so as to make bronze, which formed a large portion of the material used by Solomon in the furniture of the Temple. Leaving such baseless theories, Tonkin tells us that in the parish of Germoe stands Godolphin Ball,* but in this he is mistaken, because it is in the old parish of St. Breage. He says that the Godolphin families have had a “considerable augmentation of their paternal estate from the casualties of tin from thence issuing (Godolphin Ball). The same is a barren mountain of pretty large extent and great height, and although wrought for tin for (at the least) three hundred years, seems still like the widow's cruse of oil and barrel of meal to increase in the using, for notwithstanding the incredible quantities of tin that have been taken thence in former ages, it still affords employment and pays the wages, with some overplus, of at least three hundred men throughout the year.” In this account we find that Godolphin Hill was known in Tonkin's day by the name of Godolphin Ball,* a title which it never now bears, and that it had been working for at least three hundred years, about which there is some doubt, as by this time it would have reached nearly the age of five hundred years (Tonkin wrote about 1712) and this seems very doubtful, on account of its English name. Probably it was here that Sir Francis Godolphin first employed his “Dutch Minerall Man,” by whose ingenuity he so much improved the methods

*Ball, a round hill, or (F) Bal, a mine,

of mining, and increased his income. With regard to the three hundred men employed in Tonkin's time, they have now dwindled down to 60, and the overplus no longer exists, for the mine, it is sad to say, hardly pays its way. Like other Cornish mines, it has had a very chequered history, and has had periods of enforced idleness, though at the present time its tin is always largely sought for, and obtains a higher price than that given for tin from any other Cornish mine. It is said to have brought as much as £101 a ton for black tin, in June, 1872, which is said to have beaten the record for Cornish tin. "The barren mountain of pretty large extent" is a hill 536 feet high, and covers about 200 acres. In the mine itself there are indications of very ancient workings,—the principal of which is a level, rejoicing in the elegant name of "Bug's" level. Its entrance is 3-ft. 6-in., and it must have been driven by miners either lying flat on their backs, or else in a crouching posture. It must have been excavated by chisel and hammer, and probably the explosive material used was that of lime quenched with water, and then plugged tightly so that probably an explosion would occur during the night. Mr. Stewart, who examined this portion of the mine, says "These levels seem to be cross-cuts rather than levels, as they do not follow the strike of the lodes. One of these goes from the Blue Dipper lode on its foot wall (S. side), and passes in a crooked line in south and south-westerly direction to the Blue Dipper shaft, a distance of 27 fathoms. Size of level, 3 feet 6 inches by 2 feet 6 inches. N.B.—All magnetic bearings. There are no shot marks in the whole of this level, but probably those of a moyle (the mining term for a chisel). The tradition runs that this level was driven by "transports" when St. Germoe church tower was being built, and, in that case, the date would be about 1450—1475, as the tower is of the Perpendicular style. The only inscription in the mine is on the northern wall of a winze, about ten fathoms above the adit. The letters on the top line are about 6 inches high, those in the lower are about 5 inches with a 2-inch margin of flattened stone round the inscription, which measures 14 inches in length. The letters in the top line are deeper cut than in the lower. The inscription is as follows :

R I. 1132.

T S " 3
Q

About 350 yards south from the account-house, beneath a barrow of rubble, a cave was discovered about two years ago. There was a seat of clay-stone round the interior, about 18 inches high, which was dug up by the miners when searching for tin. Nothing was discovered.

V.—FOLK LORE.

In addition to the works recommended for study on the subject of Cornish Folk-Lore, Miss Courtney's *Cornish Feasts and Folk-lore* should be added, which, though not perhaps highly scientific, yet contains a vast amount of information on the subject. And this subject needs most careful handling, as so many of the legends and charms deal with sacred subjects, and very often in a manner that requires complete oblivion. In presenting the accompanying matter, it is hoped that no offence will be given in this respect.

With regard to one of the objects,—the giant's coit,—already described, at page 69, it is said to have been hurled by a giant at St. Hilary Church steeple, at St. Michael's Mount, and at the Land's End, but as the giant's strength failed him in each case, the quoit remains a melancholy instance of his failure.

At Hangman's Barrow in St. Crowan, (which is really Mên-an, the stone), a legend has been coined to suit the title. A man murdered a man and his wife, and tried to take the life of their little son, but the little boy took refuge in a "cunderd" (culvert), and so escaped with his life. Many years afterwards, when the boy had grown to man's estate, and was driving a cart, he overtook a tired way-farer, and gave him a lift. It happened that their journey took them past the very place where the murder had been perpetrated, and the traveller, becoming garrulous, pointed to the spot, and said "Years ago, it was there I killed a buck and doe, but their young got into that cunderd, where I could not get at him, and so he escaped." The feelings of the son may be well imagined when he heard his parents' murder so brutally and callously alluded to, but he said nothing until he could procure assistance, when he delivered the ruffian into the hands of justice. Soon after he was sentenced to death by the lingering mode of exposure in an iron cage. And from this very circumstance, though not even according to the above facts, the carn of stones took the name of "Hangman's Barrow."

There lies in the bed of a pool at St. Mawgan-in-Meneage a huge pebble, with a mark on it like an eagle's claws, which had been thrown by a giant against a rock, and so originated the Venton Ganel spring. The giant was also said to have flung it from the church tower.

Death Portents.—(1.) A youth of sixteen returned home one day in alarm, saying that he had seen something white, like a lamb, the sight of which had very greatly terrified him. The next day he was killed at the mine. (2.) A man went on a journey from P——, leaving his father alive. As he was drawing near the little meeting-house at St.——, he saw therein a light, and a large horse which dwindled to the size of a pony, and then vanished. When he passed the meeting-house, all trace of a light had disappeared, and on reaching home, he found his father had died during his absence. (3.) See page 73.

Wreck portents.—(1.) A man, living near the seaside, heard the sound of voices, which he considered to arise from his sisters arguing. When he entered the house to inquire what was the matter, he was met by the question "What was you and father arguing about?" Convinced by this, and the strange tone of the voices that there was something supernatural about them, he prophesied that a wreck would shortly happen. When he went to the cove next morning he found that a wreck had really occurred, and that there were about seventeen or eighteen men clinging to the rocks, and conversing in the same strange tongue, which he had heard the night before. Out of the number who reached the rocks, only one was ultimately saved alive, the rest refused to leave the rock, and everyone of them perished.

(2) Off the fishing cove at ——, there appeared for several nights a strange light, like that of a fire burning on the sea. The appearance was only visible from the shore. When a boat approached it, it would row right through the place where the fire had seemed to be, and yet there was nothing. Not long after, a ship laden with grain, and curiosities such as stuffed serpents, was wrecked in this very cove.

A Mystery.—At ——, in the parish of ——, there is an old house about two hundred years of age. It has been much modernised, but, standing with a few forlorn trees about it, it

has a sodden uncanny look. It was formerly a public-house, but of late years it has been inhabited by private tenants. A certain mine-captain, who died many years ago, seems to be the ghost, whose manifestations have given this house so painful a name. These manifestations occur between Christmas and Lady-day, and take the character of unseen hands, noises, doors opening mysteriously, and portents of a like nature. The story runs as follows, given to me by two former and present inhabitants of the place: "Old Capt. —, was 'a philosopher,' for he could bring the stars into the room—a remarkable instance of occult powers. As he lay a-dying, suddenly the whole house shook, so that his wife cried out 'Old Cap'n has passed: levs put on the tea-kettle.' " After his death, his spirit is supposed to have haunted the house, though it has never actually been seen. When a certain old woman was sitting at the table, unseen hands would present her with the things she required—a most good-natured ghost, whose services would be very welcome to many of us. The sisters of one of my informants used to complain to him of the noises they heard by night, which were unheard by him. They complained that it was like a chariot of fire driving round the room. For a long time he heard nothing, until one night he was aroused by mysterious noises, and it seemed as if the house door was being slowly opened, dragging noisily against the ground as was its wont. Then feet, clad in bags, pattered into the shop below, corn was weighed, and the oven was being prepared to cook a meal. The feet approached the bottom of the stairs, and displaced the boots arranged there. This was more than the awe-struck listener could bear, so he cried aloud "In the name of the Lord, who is there?" At the sacred name, a sudden quietness ensued, until the father of my informant inquired what was the matter. On being told, he merely replied "Go to sleep, I heard it as well as thee?"

To still the noise of a roystering party in this house, on another occasion, the old man exclaimed, "Hold your noise, the old one will be here in a moment!" refering to the philosophic mine captain. In mockery, one of the men fell on his knees "to raise the old one," when a dreadful sound was heard, and the passage seemed full of some mystic presence which could be understood rather than felt. The men hurried off at full speed, and the

old man brought his infant grandchild into the room. All was now peaceful and in its ordinary state, save that there was "a smudder" in the place, just like an "end" when dynamite has been exploded in it. On another occasion the old man was spun round and round, like a teetotum, by invisible power, and this invisible power opened the court-door three or four times, to the amazement and terror of a passing miner. My other informant tells me that once, when suffering from tooth-ache, he went downstairs, about three in the morning, and was sitting by the fire, when an unseen arm, to his unutterable horror, clasped him round the back, and drove him in alarm from the room. A voice, at intervals of about a week, sounded in his ears in the early morning. In the third week this sound took definite articulation, and called the name "John." He turned to his wife and said "I am sure that your brother John has had something happen to him, I will ask William about it to-day." When he met him, he asked him whether he had heard from his brother, "Yes," he said, "I have had a letter to-day to say that he is dead."

In conclusion, I may say that all are not able to hear or see anything occult in this house, for shortly after Christmas, many years ago, I passed the house purposely at midnight, and remained outside for some time, but nothing mysterious or weird occurred.

VI.—FOLK-RHYMES.

From a small collection of folk-rhymes, I select the two following as being of some interest. The first is the chant of a Gwennap bal-maiden, and contains several words peculiar to her trade.

"I can buddly, and I can rocky,
And I can walk like a man,
I can looby,* and shaky
And please the old Jan."

The other rhyme is called the pudding-bag, and may, perhaps, be worth preserving.

Pudding bag, pudding bag, was too full,
I jumped in a roaring bull ;
Roaring bull was too fat,
I jumped in a gentleman's hat ;

*Tossing, called "Tozan" in some parts of Cornwall.

Gentleman's hat was too fine,
I jumped in a glass of wine ;
Glass of wine was too clear,
I jumped in a glass of beer ;
Glass of beer was too thick,
I jumped in a broom stick ;
Broom stick was too narrow,
I jumped in a wheelbarrow ;
Wheelbarrow would'nt wheel,
I jumped in a horse's heel ;
Horse's heel was too nasty,
I jumped in an apple pasty ;
Apple pasty was too sour,
I jumped in Germoe Tower ;
Germoe Tower was too big,
I jumped in an earwig ;
Earwig was too small,
I jumped in a mouse's hole.†

† Pronounced " hawl."

A CATALOGUE OF SAINTS CONNECTED WITH CORNWALL,
WITH AN EPITOME OF THEIR LIVES, AND LIST OF
CHURCHES AND CHAPELS DEDICATED TO THEM.

By The Rev. S. BARING-GOULD, M.A.

PART II. D—G.

S. DACHUNA, Virgin.

According to Leland (Coll. I, 10) the body of S. Dachuna, Virgin, reposed at Bodmin.

The name Dachona or Dachonna is found in the Irish Martyrologies, on Feb. 17, and Dachuimmne, which is the same, on September 10. The name comes from *Deochain*, a deacon. The Saints of similar names in Ireland are male. It is possible that Leland may have been misled into supposing Dachuna was female, by the *a* termination.

Dachona was the son of Odhran, there are six of this latter name commemorated in the martyrologies, and doubtless, it was a common name. We cannot identify the father of Dachona.

S. DAGAN, Bishop, Abbot, Confessor.

One of the disciples of S. Petrock, who, with his companions Medan and Croidan was commemorated at Bodmin, on June 4.

Dagan was a nephew of S. Coemgen, S. Petrock's pupil or companion in Ireland; and one can quite understand Coemgen (Kevin) trusting his nephew to his old friend.

Dagan was the son of Colmad, of the illustrious Leinster house of Dal-Messincorb. His mother, Coeltigherna, was S. Coemgen's sister. He had two brothers, Mobai and Menoc, and perhaps Medan may be this Mobai.

Dagan was also a pupil of S. Pulcherius, of Liathmore. After a while he founded a monastery at Inverdaoile, or Ennereilly, near Arklow. He was a great traveller and is said to have visited Rome. He was consecrated Bishop about 600. If this be so, then he must have been quite a child when with S. Petrock, before he was sent to S. Pulcherius.

Dagan was an ardent supporter of the Irish modes of tonsure and paschal computation.

How it was, we do not know, but by some means he was brought into communication with Laurentius, immediate successor to Augustine at Canterbury (605-619). Augustine had failed to come to terms with the British Bishops, who were offended at his arrogance. Laurence attempted to effect an union with the Scotie (Irish) Bishops.

Bede gives us the beginning of a letter sent to them, in which reference is made to Dagan.

“To the lords, our very dear brethren, the bishops and abbats throughout the land of the Scots, Laurence, Mellitus and Justus, bishops, servants of the servants of God :—

“When the apostolic see sent us, as it’s wont has been in all parts of the world, to preach in these western parts to the pagan races, it happened that we entered the country before we were properly acquainted with it. We have venerated both the Britons and the Scots with great reverence for their sanctity, believing that they walked in the way of the universal Church. But since we have got to know the Britons, we have supposed that the Scots are superior to them. Now, however, we have learned by means of Bishop Dagan, who has come to Britain, and of Abbat Columbanus among the Gauls, that they do not differ from the Britons in their manner of life. For when Bishop Dagan came to us, he not only would not take food with us, but would not even take food in the same guest-house in which we were eating.” Dagan had passed through Wales. Popular tradition pointed out the place of his landing on Strumble Head, where also stood a Capel Degan, commemorating his visit there. About this more presently.

In Wales, among the British, he had heard of the conference at Augustine’s Oak, and had felt the resentment that had been provoked by the rudeness of Augustine, shown to men he venerated profoundly, and he hotly took their side against the Italian Missioners.

Nevertheless, he is represented as a man of very mild disposition,—*præ-placidum* he is called by Marianus O’Gorman, who, though a very late authority (1167), probably drew from much earlier materials now lost.

Dagan is said to have taken S. Ligid's Rule to Rome and to have shewn it to S. Gregory (590-604). S. Ligid's Rule divided the day into three parts, one for work, one for prayer, and one for study. When Gregory saw it, he said, "The man who drew up this rule had an eye ranging round his community and up to heaven."

When S. Ligid felt his end approaching he went to consult Dagan as to a successor. "Lactean is the man for you," said Dagan. "I think so," answered Ligid. Then said the Bishop, "Bless us before you depart." "Blessing shall be given you from above," answered Ligid. Dagan supposed he intended to mount a hill and bless the monastery thence, but Ligid meant that the benediction would descend from heaven.

Ligid went thence to S. Cronan of Roscree, and received the communion from his hands, and gave up his monastery to him, and not to Lactean as arranged with Dagan.

Nothing more is told us of the acts of Dagan, of whom no biography exists.

The Bishop of Bristol (Dr. Browne) says, in reference to the controversy between Dagan and Laurence, "It is very interesting to find that we can, in these happy days of the careful examination of ancient manuscripts, put a friendlier face upon the relations between the two Churches in times not much later than these, and in connection with the very persons here named. In the earliest Missal of the Irish Church, known to be in existence, the famous Stowe Missal, written probably eleven hundred year ago, and for the last eight hundred years contained in the silver case made for it by order of a son of Brian Boromhe, there is of course a list—it is a very long list—of those for whom intercessary prayers were offered. In the earliest part of the list there are entered the names of Laurentius, Mellitus, and Justus, the second, third, and fourth Archbishops of Canterbury, and then, with only one name between, comes Dagan. The presence of these Italian names in the list does great credit to the kindness of the Celtic monks, as the marked absence of Augustine's name testifies to their appreciation of his character. Many criticisms on his conduct have appeared; I do not know of any that can compare

in first-hand interest, and discriminating severity, with this omission of his name and inclusion of his successors' names in the earliest Irish missal which we possess. It is so early that it contains a prayer that the Chieftain who had built them their church might be converted from idolatry. Dagan, who had refused to sit at table with Laurentius and Mellitus, reposed along with them on the Holy Table for many centuries in this forgiving list."*

Dagan died on Sept. 13. The Annals of the Four Masters give the date as 640.

The meeting with Laurence would seem to have taken place about 608. He was then a bishop, and probably not very young.

S. Pulcherius or Mochoemog is said to have died in 655 at the advanced age of a hundred and six.

If we suppose that Dagan died at the age of eighty-eight, then he was born in 552, and he would have been over fifty when he met Laurentius. The dates in the life of S. Petrock are very difficult to determine. Dagan was with him for five years. Petrock's arrival in Cornwall was between 520 and 560, so that Dagan was with him only when quite young.

His day in the Felire of Oengus, the Donegal and Tallaght Martyrologies, is Sept. 13.

See further on S. Decuman.

In Wales he seems to have tarried some time and to have been well known.

Fenton, in his "Historical Tour through Pembrokeshire," 1811, p. 21, *et seq.* says:—"Westward of Trehowel, near the edge of the cliff, overhanging a small creek, are seen the faint ruins of a Chapel dedicated to S. Tegan or Degan, with legends of whom this county abounds; his sanctity bore no proportion to his stature, for this is represented as most diminutive. When very young, I recollect an old man who said he remembered the Chapel up, and in a part of it then roofed, the Saint's sacred vest was preserved and shown. This vest was purchased many years after by a stranger travelling in these parts, and with the removal of his robe, the fame of his sanctity passed away.

* Browne (G. F.) "The Christian Church in these Lands before Augustine," S.P.C.K., 1897, pp. 128-9.

“It seems that this sacred garment was in existence about the year 1720; for in a letter of that date to Brown Willis, from one H. Goff, a member of the Cathedral of St. Davids, the writer says (MS. Bodleian Lib.)—‘That above a small creek in Llanwnda parish there is a ruined chapel, called St. Degan’s, having near to it a spring named after the saint; and above the spring a tumulus, called St. Degan’s knowe or knoll, where people resort to seat themselves on holidays and Sundays. There is a remarkable habit, of this said St. Degan, preserved for several ages; the person that has it now having had it in his custody for forty years, to whom it was handed down by an elderly matron of upwards of ninety years of age. This habit, a piece whereof I have sent you enclosed, I had the curiosity to see; it is much in the form of a clergyman’s cassock, but without sleeves. There are two of them of the same make, near a yard in length, but having the like slit or hole at every corner on each end, and on the brim of each side were loops of blue silk.’

“The veneration for this little duodecimo saint is hereditary amongst the inhabitants of this district, who tell a thousand miraculous stories of him, and never fail to point out the prints of his horse’s feet in the cliffs up which he rode when he emerged from the ocean, for it seems he was a sort of marine production. Numerous prophecies likewise ascribed to him have been handed down traditionally from father to son, for generations; and one more remarkable than the rest for prefiguring, with a most circumstantial coincidence, the late French descent on that coast.”—Fenton alludes here to the French abortive invasion of Wales in 1797.

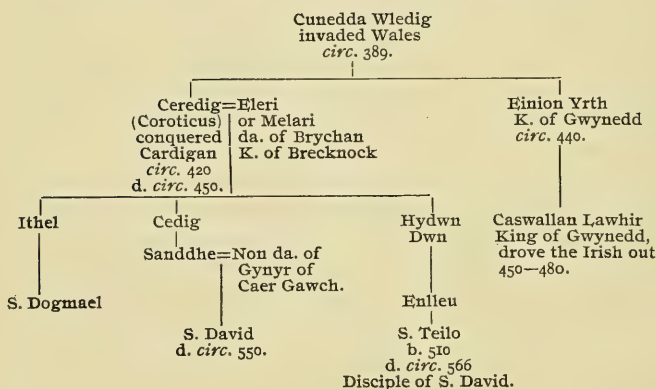
S. DAVID, Bishop, Confessor.

That this illustrious Saint was in Cornwall we know, because a Welsh writer of the 12th Century says, that whilst there David endured persecution at the hands of some evilly disposed woman, and he adds that he endangered the sceptre of that realm. Of this, presently.

William of Worcester, copying from the Calendar of S. Michael's Mount, says that "S. Nonnita, mother of S. David, lies in the Church of Altarnon, where also S. David was born."

But the Welsh tradition is that he was born where now stands S. Non's ruined chapel on the cliffs near S. David's, and that he was baptised hard by at Porthelais.

The idea of his having been born in Cornwall, probably originated in the fact of his mother having been there, owing to close relationship with the reigning house. Her sister Gwen was married to Selyf or Solomon, the Cornish King, who had a palace somewhere about where Callington now stands.



Non was the daughter of Gynyr of Caer Gawch, probably the headland fortress of S. David's; and the Foss y Mynach marks the bounds of his little principality, which he afterwards made over to the Church.

Hard by was Ty Gwyn, the White House where S. Ninidh had his celebrated school and monastery, a nursery of Saints. It was a double society, consisting of monks and nuns, who worshipped in the same church, separated from one another by a wall. The foundations of a very early church remain there, as well as a cemetery crowded with early Christian graves of rude construction.

Non—what her real name was we do not know*—was perhaps a professed Nun in the monastery of Ty Gwyn, perhaps only a pupil therein. One day as she was walking at some distance from the monastery, she was overtaken by Sandde, son of Cedig and grandson of Ceredig who has left his name to Ceredigion or Cardigan. Ceredig had expelled the Irish from that portion of Wales over which he held sway, and that Gynyr of Caer Gawch was an Irish Chief holding on among the rocks and moors of Rhos, is likely enough. The British Prince carried off Non, regardless of every consideration.

When he let her depart, she returned to Ty Gwyn. The story goes that Gildas was there and could not preach. What the mysterious influence was that silenced him he could not divine, so he bade all leave the church. Still he could not preach, so looked further and discovered a woman crouched behind the dividing wall. Then he found his tongue and proclaimed that the child that would be born to her would be a great saint.†

It is also said that thirty years before, S. Patrick, who had halted there on his way to Ireland—The Wexford mountains are visible thence—had likewise foretold the birth of the saint. This is fabulous. What is true is that it was thence that S. Patrick set sail for Ireland. The foundations of his chapel near the beach remain. Also that Gildas visited Ty Gwyn whilst S. Ninidh was master there, and thence also embarked for Ireland. This was quite sufficient for a legend to spring up that both had foretold the birth of David.

When the time of her confinement drew near S. Non retired to a cot at some distance, and this cot was afterwards converted into a chapel. She took her child to Porth Clais, where an Irish Bishop happened to have arrived, named Helue, actually S. Ailbe of Emly, who baptised him in a spring that is

* In Brittany she is called also Melaria.

† There is another version of the story in the life of S. Ailbe. He came to Ty Gwyn on his way back to Ireland from Gaul, and found a priest at the altar unable to proceed with the mass. "Then Ailbe looking round the church saw a certain pregnant woman, and said, "You cannot offer, because this woman bears in her womb David of Kilmuin, a bishop; and a priest must not celebrate before a bishop without his consent."—Cod. Salam. p. 245.

still pointed out, and where a chapel was afterwards erected, of which now hardly a trace remains. In the life of S. Ailbe of Emly we are told that the father of David gave up his son to be educated by him;* but in that of S. Colman of Dromore we are informed that S. David was his pupil at a very early age. It is possible that he may have passed through the hands of more than one in childhood. When he had arrived at an age approaching manhood, he returned to Wales and was trained at Ty Gwyn for the monastic life.

The received opinion has been that this was Ty Gwyn ar Dâf or Whitlands in Carmarthenshire. But Mrs. Dawson in the "*Cambrian Archæologia*," for 1898, has made out a strong case for Ty Gwyn near Porth Mawr. Certainly the references we have to the White House in the lives of several of the Saints apply far more closely to this site than to that on the Teify; and there is extant no evidence that Whitlands was a monastery before the Norman invasion of South Wales in the 12th century.

Ty Gwyn lies on the slope of the noble Carn Lliddi, facing south, just above the termination of the Via Julia at the sea, and opposite where was the probable site of the Roman station Ad Menapiam.

As well as we can judge, the following was the order of Teachers and of the great Colleges in South Wales.

S. Dubricius at Hentland in Herefordshire and Moccas.

He is said to have been ordained by S. Germanus, but this is hardly possible, as Germanus visited Britain the second time in 447 and Dubricius was alive in 520.

S. Mancen, Maucen or Ninidh, established by St. Patrick at Ty Gwyn 459-480. He had as disciples, Tighernach (d. 544), Endeus (d. circ. 545), Cairpre (d. 560), Eoghain (d. circ. 550), Finian (of Moville?), and Paulinus.

S. Iltyd at Caerworgon (Llantwit) and Inis Pyr, 464-500, had with him Paul of Leon (d. 573), Samson (d. 565), Gildas (d. 570), David (d. circ. 550), Brioc (d. 515?).

*Cod. Salaman. p. 832. In the life of S. Ailbe it is not expressly said that he baptised David; it is implied in that of S. Colman of Dromore, that he raised him to a new life by the waters of baptism.

Colman was a son of Sant; David of Sandde. But the Irish say Sant was the mother of Colman.

S. Paulinus of Ty Gwyn, succeeded Mancen, 480-510, and had as disciples David and Teilo.

S. David removed the site of the monastery from Ty Gwyn to Rosnat, where is now the Cathedral, 520-550. He had with him Teilo, Aidan or Maidoc afterwards of Ferns, d. 580, Cadoc—but hardly the great Cadoc who converted S. Iltyd,—Ismael and Modomnoc.

It must be clearly understood that the dates given above are approximate only.

To return to Ty Gwyn.

Here David was under the teaching of Paul or Paulinus. Later he was with S. Iltyd at Caerworgon. He also visited Bath, Glastonbury, Leominster, and Gwent.

Then he returned to his native place and settled in the valley of the Allun, and strongly urged the abandonment of the old site at Ty Gwyn, also called Yr Henllwyn or the Old Bush. It was exposed to gales, and worse still was so near the harbour, that it was open to attack from pirates at any time.

The place he selected was sheltered, if marshy. Having planted himself there he lighted his fire. Next morning an Irish Pict Chieftain who had effected a settlement hard by on a prong of red Cambrian rock, which he had compassed with a wall, saw the rising smoke and went in wrath to investigate who had come on his land and taken possession without consent. The man's name was Boia,* and the Cleggr Voia still retains both his name and remains of his fortress. It looks directly up the Allun valley to where now stands S. David's Cathedral.

The Chief was easily pacified, but his wife, a nagging, ill-conditioned woman, was not content. She endeavoured to goad her husband on to killing the intruders.

As he would not listen to her tongue, having had long and disagreeable acquaintance with it, she sent her maids to bathe in the stream near where the monks were settled. David took no notice of them. Then she brought her step-daughter down into a hazel-brake on the slope of the ravine, on the excuse that she wished to trim her hair in the sun. When the girl laid her

*The life of S. Teilo distinctly says he was a Gwyddel-Fficht.

head in the woman's lap, she shore off her hair. This was tantamount to adoption, and then with the scizzors cut the child's throat as an oblation to the Gods to obtain by their means the destruction of the monks.

This failed, Next night an Irish rover, Paucant son of Liski arrived, ran his vessel into the harbour that now bears the name of Porth Liski, attacked the Camp and burnt it. Boia and his wife were killed in their beds.

The crag still shows the remains of walling forming two enclosures. On a rock that is utilised as a portion of the wall is a spring, or at all events a basin of water, that is said never to run dry.

David was now able in peace to proceed with the construction of his monastery. It was probably of stone, as no timber of any size grows in the neighbourhood. Moreover the Irish Goidels had been accustomed to construct buildings of stone, and probably old Gynyr his grandfather was a Pict from Ireland.

He had several disciples—Aedan or Maidoc, afterwards Bishop of Ferns was with him, and has given his name to the Ffinnon Vaidoc, an unfailing spring of crystalline water on the way to the Port and Ty Gwyn. Others were S. Teilo and S. Ismael. Also Modomnoc, the first to introduce bees into Ireland, and these came from David's hives.

Here also he was visited by many Irish Saints. S. Scuthin, S. Finbar, and S. Senan.

This is not to be wondered at, for Menevia was the great "Port Said" for travellers. The Irish who desired to visit the Continent and Rome, crossed over from Waterford or Wexford to Porth Mawr in the S. David's promontory, travelled thence to Carmarthen bay, whence they crossed to Devon or Cornwall, and took ship again in the estuary of either the Tamar, the Fawey, or the Fal.

At his monastery, in the ravine of the Allun, David practised severe austerities. The leek may have been his principal food, but of that there is no mention in his legend; only it is said that he abstained from animal food, and drank water alone.

He devoted himself wholly to prayer, study, and to the training of his disciples. He, like many other abbots at that time, was promoted to the episcopate. A wild legend makes him to have started on a pilgrimage to Jerusalem, and to have received consecration at the hands of the patriarch John III. This tale was invented by some British monk to show that the Welsh bishops traced their succession to the oldest, if not the most powerful, of the patriarchates. Except when compelled by unavoidable necessity, he kept aloof from all temporal concerns. He was reluctant even to attend the Synod of Brefi. This was convened by Dubricius about 519 at Llandewi Brefi, in Cardiganshire, to suppress the Pelagian heresy, which was once more raising its head. The synod was composed of bishops, abbots, and religious of different orders, together with princes and laymen. Giraldus says, "When many discourses had been delivered in public, and were ineffectual to reclaim the Pelagians from their error, at length Paulinus, a bishop with whom David had studied in his youth, very earnestly entreated that the holy, discreet, and eloquent man might be sent for. Messengers were therefore despatched to desire his attendance: but their importunity was unavailing with the holy man, he being so fully and intently given up to contemplation, that urgent necessity alone could induce him to pay any regard to temporal or secular concerns. At last two holy men, Daniel and Dubricius, persuaded him to come."

On his arrival he found the synod gathered in a very unsuitable spot, the old Roman station of Loventium, and by his advice it was moved to Llandewi Brefi, where was a mound or tump on which the speakers could stand and be heard by those whom they desired to address.

Giraldus says, that "Father David, by common consent of all, whether clergy or laity (Dubricius having resigned in his favour), was elected primate of the Cambrian Church." This is reading history through the spectacles of Latin usage. Probably David did become a bishop of and was at Caerleon; but owing to the incursions of the Saxons, he resolved on withdrawing to the land given by his grandfather to the Church, and where he had founded his monastery. There was much to commend the site,

It was there that all passengers for the South of Ireland embarked, and it was to this port that the Irish came when they desired to start on their Missionary rambles. It was then by no means the forgotten spot that it is now, but, rather, a busy place through which flowed throughout the summer a steady stream of traffic. Moreover, should the Saxons continue their incursions, thence David could fly to Ireland.

Before leaving Caerleon, David is said to have convened a synod, supposed to have been held in 529, to complete the confutation of the Pelagian heresy. It is called the "Synod of Victory." It ratified the canons and decrees of Brefi, as well as a code of rules which David had drawn up for the regulation of the British Church, a copy of which remained in the Cathedral of S. David's until it was lost in an incursion of pirates. Giraldus says, "In his times, in Cambria, the Church of God flourished exceedingly, and ripened with much fruit every day. Monasteries were built everywhere; many congregations of the faithful of various orders were collected to celebrate with fervent devotion the Sacrifice of Christ. But to all of them Father David, as if placed on a lofty eminence, was a mirror and pattern of life. He informed them by words, and he instructed them by example; as a preacher he was most powerful through his eloquence, but more so in his works. He was a doctrine to his hearers, a guide to the religious, a light to the poor, a support to the orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars, being made all things to all men that he might bring all to God."

There is no account in the Life of S. David of any visit to Cornwall and Devon, though he is said generally to have travelled about a good deal in Britain, and to have been at Glastonbury. But there are reasons that make it probable that he was there, and he apparently also visited Brittany. In a poem of Gwyn fardd it is said that in Dumnonia—

"He endured buffetings, very hard blows,
From the hands of a discourteous woman, void of modesty;
He took vengeance, he endangered the sceptre of Devon,
And such as were not slain were burned."

This refers to some passage of his history now lost, and one that the hagiographer deemed inadvisable to admit into his laudatory composition. David's mother was sister of Wenn, wife of Selyf, Prince of Cornwall; and Non certainly was in that country and received large grants of land there. The woman who treated him so badly we may suspect was the wife of Cado, Duke or Prince of Cornwall, "the unclean lioness of Dumnonia," mother of Constantine II., against whom Gildas inveighed so savagely. It is apparent that David stirred up civil war, in consequence of his ill-treatment, that ended in bloodshed and burnings. This "unclean lioness" was the wife of the uncle of Gildas, but we know neither her name nor her pedigree. It is possible that the war was fratricidal, between Selyf and Cado. An assertion is made by the Breton historians that this Selyf fell in an insurrection, and he is accounted a Martyr. But this has been contested, as Selyf or Solomon III., King of Brittany, actually was butchered in an insurrection, and it has been supposed that thence has arisen the idea that the earlier Solomon also so fell.

Geoffrey of Monmouth states that David died in his monastery at Mynyw *i.e.* S. David's, where he was honourably buried by order of Maelgwn Gwynedd.

But the date of his death is very difficult to fix. The most probable computation places it in 550. His "Life" contains fabulous tales, the product of lively imaginations.

He opened many fountains in dry places, healed many brackish streams, raised many dead to life, and had many visions of God and of Angels. In one of these visions he was warned that he should depart, March 1st. Thenceforth he was more zealous in the discharge of his duty: on the Sunday before his death he preached a sermon to the assembled people, and after consecrating and receiving the Lord's Body, he was seized with a sudden pain: then turning to the people he said, "Brethren, persevere in the things which ye have heard of me: on the third day hence I go the way of my fathers." On that day, while the clergy were singing the Matin Office, he had a vision of his Lord; then, exulting in spirit, he exclaimed, "Raise me after Thee." With these words he breathed his last.

He was canonized by Pope Callixtus II., A.D. 1120 ; who is reported to have granted an indulgence to all those who made a pilgrimage to his shrine. Three kings of England—William the Conqueror, Henry II., and Edward I.—are held to have undertaken the journey, which when twice repeated was deemed equal to one pilgrimage to Rome ; whence arose this saying :—

“Roma semel quantum, dat bis Menevia tantum.”

It is said that a noble English matron, Elswida, in the reign of Edgar, transferred his relics, probably in 964, from S. David's to Glastonbury.

S. David's plain but empty shrine stands now in the choir of S. David's Cathedral to the north of Edward Tudor's altar tomb.

The fountain of S. David, which supplied his monastery, was to the East of the Church, it was a source of injury to the building, and at the restoration of the Cathedral, was carried away in an underground drain.

Immediately behind the High Altar was found, walled up, a recess with a window into it of fine Norman work. This was probably a *fenestrella confessionis*. Behind it, in the recess, were bones. These were placed in a box and buried below the spot on the E. side of the Altar screen. They were probably, but not certainly, relics of the Patron Saint. There was, however, no metal shrine, and no inscription to state whose bones they were.

The dedications to S. David are :—

A suburban church at Exeter.

The parish church of Dolton, consecrated in 1259. In Devon.

The parish church of Thelbridge, also in Devon.

The parish church of Ashprington, also in Devon.

The parish church of Davidstow in Cornwall, locally called Dewstow.

There may have been a chapel, at Trethevy, between Boscastle and Bosinney ; the place is called by Leland Tredewi.

There is also a Pendavy or Pendewy in Egloshayle, and a Landue in Lezant, but this may mean “The Black Church.” It is, however, to be noted that it is separated only by the Tamar from Bradstone, the dedication of which is to S. Non, David's mother. At Lansallos is a Landaviddy with a Holy Well, now called “The Saint's Well,”

In Brittany is a chapel dedicated to S. David, at Saint Dolay, in Morbihan. In Finisterre many churches and chapels commemorate him; such are Dirinon (where the Bretons hold that S. Non is buried), Ploaré, Plounevez-Porzay, Plounéour-Menez, Pouldavid, Quimperlé, S. Divy, S. Martin-de-Morlaix, Scaer, Trémeven, &c.

He is invoked in Brittany in children's maladies. His day in the Sarum, Hereford, Welsh, and Roman Calendars, is March 1.

The feast at Davidstow, is on June 24.

The commemoration in Brittany is on July 10.

He is there called variously Avit, Ivy, and Divy.

He is represented as a bishop, with a dove whispering in his ear; it is said in his "Life," that his fellow pupils often observed such a bird, of golden hue, at his side.

A leek is also his emblem, but there is nothing in his life about leeks, and the emblem seems to have been transferred to him from S. Patrick, who miraculously supplied the wife of Ailill with them, and then declared that all women who ate leeks would fare well in child-bearing.*

As already said, the date of S. David's death is very uncertain, and ranges from 544 or 550 to 601, which is the date given in the "*Annales Cambriæ*," but is there coupled with the death of S. Gregory, which was in 604.

In the *Chronicon Scotorum* it is entered under 588. In the "Life" it is said that the Saint died on a Tuesday, which fell that year on the Calends of March. This will suit 544 or 550.

S. DAY, Abbot, Confessor.

Day was a disciple of S. Winwaloe, and was doubtless associated with him in founding houses in Cornwall, in connexion with his main establishment at Landevennec. There is a parish called Loc-Tey in the diocese of Quimper that holds him as its patron. He has chapels as well at Cleden-Cap-Sizun, Plouhinec,

* Tripartite Life, p. 201.

Pléhédél, Pluduno, Poullan, and S. Segal. He is invoked in Brittany by parents to ward death from their sick children, which seems to show that in his lost legend, he was regarded as one who showed particular love and tenderness to children.

His day is July 11.

S. DECUMAN, Hermit, Martyr.

A chapel at Merthyr Euny, in Wendron, has this dedication. The legend concerning him is too meagre in detail to enable us to fix his date.

Capgrave, after John of Tynemouth, says, that Decuman was born in the Western part of Wales and was piously educated. He resolved to leave his native place and crossed the Severn on a hurdle of rods, "*Virgas secus mare in fruteto, quas reperit crescentes, colligavit in fasciculum, et tali utens vehiculo misit se in profundum, et provectus est ad littus oppositum prope castrum Dorostorum (Dunster).*"

That is, in fact, he made a coracle, and crossed therein.

At that time the district under Exmoor was desert, "*Vasta eremi solitudo frutetis et vepribus obsita, et densibile silvarum in longum et latum spaciose porrecta, montium eminentia sursum educta, et concavitate vallium mirabiliter interrupta. Hæc ei sedes complacuit.*"

Here he lived the life of a hermit for many years, nourishing himself on the milk of a cow.

Here also he met his death at the hands of a truculent fellow, a man of Belial, who cut off his head "*cum quadam vanga,*" i.e. scythe (?) *

Then he rose and carried his head to the fountain where he was wont to wash, and there his body was afterwards found.

The place where he died bears his name and is attached to a prebendal stall at Wells. He is venerated as a Martyr and his day is Aug. 27.

Why he should have a chapel in Wendron is hard to see.

* Ducange has not the word, but I presume it is the French *fauche*.

It has been conjectured that he is the same as S. Dagan, but there is no hint in the legend that he came from Ireland, and there is no tradition in Ireland that Dagan suffered a violent death.

S. Decuman is commemorated in Wales, where he is the patron of Rosecrowther, in Pembrokeshire, and of Llandegeman, an extinct chapel in the parish of Llanfihangel cwn Dû, Brecknockshire.

We have no data by which to determine his date.

S. DENYS, Bishop, Martyr.

There are two churches in Cornwall dedicated to this Saint, Otterham, in the North East, and S. Dennis.

There was also a chapel at Trevena, in Tintagel, dedicated to him, and licensed in 1400 (Reg. Bp. Stafford).

The dedication of S. Denis in Pydar is significant.

The position of the church is remarkable, it stands in the midst of an early *dinas* or fortification, on the summit of a conical hill.

The church was anciently called Landinas (Domesday), and this gave occasion to its rededication to S. Denys, of Paris, who was confounded in the Middle Ages with Dionysius the Areopagite. Otterham occupies high ground and is a most dreary and miserable spot. There is now no evidence of fortification about the church, but as the Manor belonged to the Champernownes it is possible that the baronial founder may have been a devotee of the foreign Saint.

Whytford says, "At Parys (Oct. 9), the feast of Saynt Denyse a byssshop, Saynt Rustyke a preest, and Saynt Elewthery a deacon, that by the Pope were sent to converte fraunce and when in the sayd cite they had don theyr offyce with dilygence, at the last they were taken and by the mayre Fescenÿ put to deth all by the swerde."

That there ever was a Dionysius, Bishop and Martyr, of Paris, is very doubtful. The first to mention him is Gregory of Tours some three hundred years after his presumed death, which is set down as in A.D. 286,

The Feast of S. Denys is on Oct. 9.

In Brittany he is in high esteem. It is there asserted that God granted him power every day to liberate a soul from Purgatory; and another every night. He is invoked for the dead, and the offering made to him is *black* corn.*

S. DERWE, Virgin, Martyr.

One of the company of Irish that came over and occupied Penwith and Carnmarth. Derwe was, perhaps, killed, as her *Martyrium* was in Camborne parish at Mertherderwa, or Menaderva as it is now called, where was a chapel dedicated to SS. Hia and Derwe.

The name is certainly Irish and the association with S. Hia indicates that Derwe was Irish.

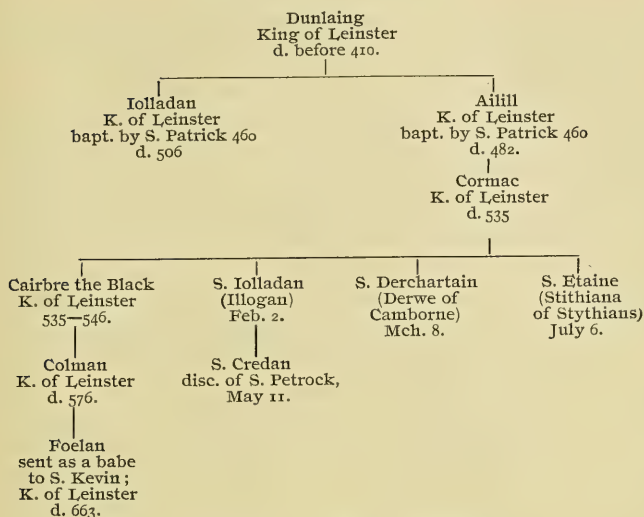
Derwe is the same as Dér-chartain, of Oughterard, in Kildare. The name signifies Daughter of the Rowan-tree, which was used to drive away witches. When S. Senan was born, his mother laid hold of a rowan branch. If my identification of S. Illogan with Ilodhan son of Cormac, King of Leinster be allowed, then she and S. Ethnia (Stithiana) were his sisters.

On the hill of Oughterard are the ruins of her church and of a round tower. This is in the same barony of Salt as the church of her brother at Castle Dillon. Her day in the Martyrology of Donegal is March 8. Her date of death about 560. Nothing is known of her history.

As the names of the patrons of Camborne (Cambron, the crooked hill) are given as Hia and Derwe, (Dr. Borlase, MS. *Par. Mem.*, p. 16), it is reasonable to suppose that Derwe is a female. Had Derwe been a male, the order would have been SS. Derwe and Hia.

There is good reason for believing that S. Stithiana of Stythians is her sister Etaine or Ethnia, as the feast at Stythians is on old S. Etaine's Day. Moreover Camborne Fair is on March 7, the eve of S. Derchartain. They were aunts of S. Credan disciple of S. Petrock and founder of Sancreed.

* Le Braz "Annales de Bretagne," T. ix, p. 461.



S. Docwin, Abbot, Confessor.

Docwin is another name for Cyngar, the brother of Selyf or Solomon, King or Duke of Cornwall. He was the son of the heroic Geraint who fell at Llongborth in 522, and the lovely Enid daughter of the Lord of Caerleon. He was uncle of S. Cuby and of S. Constantine.

The life of S. Cyngar, or Congar, is given by Capgrave, but it is an unsatisfactory biography based on no genuine documents, betraying at every point the work of a hagiographer making his bricks without straw. In place of historic facts it is stuffed with pious commonplaces.

To begin with, the writer makes him a son of "An Emperor of Constantinople." He had heard of his descent from Constantine the Blessed, who was actually his great-grandfather, and he mistook this Cornish Constantine for one of the emperors.

Cyngar settled in Somersetshire, at Congresbury, but did not remain there all his time. The district was marshy, but by means of drainage he made it flourish like a garden. He then moved into Glamorganshire, but before leaving, planted his staff at Congresbury, where it grew into a stately yew.

In Morganwg or Glamorganshire he met with much contrariety and was forced again to shift his quarters.

At what time he was a founder in Cornwall we are not told, but it was probably when obliged to leave Morganwg. There he established himself in a pleasant sheltered glen, among Cornish elms by a copious spring.

It was probably thence that S. Cuby took him when he went to Ireland. The story of his cow has been already told by us. (*See S. Cuby.*)

In 711, King Ina re-established Cyngar's Abbey, in Somersetshire, but dedicated it to the Holy Trinity.

Cyngar was extremely old when with his nephew in Ireland. Cuby brought him back to Cornwall, and he probably died at his foundation of S. Kew. This church is one of the finest, if not the finest, in North-East Cornwall, and contains magnificent ancient glass, some of which was removed from Bodmin church.

The selection of S. Kew as a religious foundation was probably on account of proximity to Damelioc the fortified *Caer* of the Cornish Princes.

In Bishop Stafford's register, the name is Sanctus Doquinus (1400), but also Landeho and Lan-doc (1412). In Domesday it is Lan-ehoc. In Bishop Bronescombe's register (1259), it is Landeho. In Bishop Grandisson's time it had become Lannowe. In Prynne's Records (III. 718), the dedication is given as to Sancto Landoco.

S. Docwin must not be confounded with S. Dochen who accompanied S. Germanus on his journey through Britain, who was none other than S. Oudoc of Llandaff, also called Doquinus.

The feast of S. Docwin in the Welsh Calendars is on Nov. 7. Challoner erroneously gives Nov. 5. At S. Kew the feast is kept on July 25. S. Cyngar or Docwin had a chapel and holy well in Lanivet, where he was venerated under the name of Ingunger, Saint Gungar, or Gonger.

The holy well at S. Kew is in sound condition, it has been carefully repaired.

In Brittany is a parish called Congard in the Morbihan, that regards him as patron, there it is held that the old man died on his way to Jerusalem, and his feast is observed on May 12,

His death probably took place between 530 and 550. His symbol in art is a Yew Tree.

S. DOGMAEL, Abbot, Confessor.

Known in Wales as Dogfael, son of Ithel ab Ceredig. He founded S. Dogmael's in Cemmaes, S. Dogwel's in Pebidiog, and other churches in Pembrokeshire. He was first cousin to Sandde, the father of S. David.

According to F. Peckham there was formerly a chapel dedicated to him near Liskeard.

S. DOMINICA, Virgin, Martyr.

Indract, son of an Irish Prince, with his sister Dominica, and seven others of noble birth, visited Britain, intending eventually to proceed on a pilgrimage to Rome.

They came to the Tamar and settled there for a while; Indract founded Landrake, but he had also a chapel and holy well near the river edge. Of the former a wall remains, and the well is in perfect condition.

Whilst staying there an unpleasantness arose which shall be mentioned when we come to speak of S. Indract, and the party left and visited Rome. On their return journey they halted at Skapwith, near Glastonbury, where they were murdered by an official of the Saxon King.

King Ina in 710 refounded Glastonbury, and at a later date, a successor removed to it the relics of the saints.

It is by no means certain that Dominica accompanied her brother to Rome, and was killed at Shapwith.

The church of S. Dominick, in Cornwall, is dedicated to her and marks the site of her religious foundation. It is probable that she there had a congregation of pious women under her.

The church was rededicated on May 18, 1263, by Bishop Bronescombe, to Sancta Dominica. The same dedication is given in Bytton's register 1310, and in that of Bishop Stapeldon.

The festival of SS. Dominica and Indract is on May 8. Whytford, on this day says, "The feest of Saynt Indrake a kynge of Yrelond y^t forsoke all his royalty and went to rome w^t his syster saynt Dominyke wth dyuerse other y^t al togyder lyved a private lyf full of setite [sanctite] and myracles and at the last martyred for Chrystes fayth."

The feast at S. Dominick is on the first Thursday after May 12th. Add eleven days to May 8. and we have May 19, near about when the Feast is held. As usual the people insist on old style reckoning.

May 8 is the day given in the Salisbury Martyrology, and also in the Altemps Martyrology of the 13th cent., and a Norwich Martyrology of the 15th.

Challoner inaccurately gives Feb. 5.

The date of the death of S. Dominica cannot be fixed with any confidence, Colgan considered it must have taken place in 678, but, as shall be shown under the head of Indract, the most probable date is 854.

In art S. Dominica should be represented habited as an Irish Nun, and with a crown at her feet.

Her name and that of her brother are Irish. Hers is composed in the same manner as was Domnach, a Church; and Domnall and Domnan, names for men.

S. ELECTA, Virgin.

The ancient name for Landulf was Landelech, i.e. Lanellech; this we see in Domesday. It then became Landylp (Reg. B. Bronescombe, 1280). The present dedication is to S. Leonard. There is a Holy Well in the parish.

In Endellion was a chapel dedicated to S. Electa.* Both William of Worcester and Leland give Elic or Elie as a child of Brychan who settled in Cornwall. This is the Ellyw, or Elyw, of the Welsh lists, who was a grand-daughter according to one account.

* Register of B. Stapeldon, ed. H. Randolph (1400), p. 68.

Register of B. Grandisson, ed. H. Randolph (1331), p. 627.

The name has gone through much change. William of Worcester, quoting from a calendar that came into his hands, says of her "S^a Elvetha Virgo Martyr una ex 24 filiarum reguli de Brekehaynoke in Wallia per 24 Miliaria de Hereford est, jacet (in) ecclesia monalium virginum villae de Usque, et fuit martirizata super montem per unum miliare de Brekenok ubi fons emanabat; et lapis ubi ea acapitabatur ibi remanet et quoties toties aliquis in honore Dei et dictae Sanctae dicat orationem dominicam, aut bibat de aqua dictae fontis, inveniet qualibet vice crinem muliebris dictae Sanctae super lapidem ex magno miraculo," (Itin. ed. Nasmith, Camb. 1778, p. 156). Again, in another place, he says, "S^a Elaveta virgo jacet in ecclesia apud Usque" (p. 180). This is the Elined or Almedha of Giraldus Cambrensis.

Thus we have the same person called Ellyw, Elic or Elie, Elvetha, and Electa.

In Wales she was known as Elined and as Ellyw, and this was corrupted in S. Tayled or S. Ayled. The chapel that stood on the mountain where she suffered, a mile from Brechnock, was standing in 1698, but roofless. Some vestiges of the building may still be traced, and an aged yew tree and her holy well at its foot mark the site. Giraldus Cambrensis says, that in his time, "In her honour a solemn feast is annually held here in the beginning of August, and attended by a large concourse of people from a considerable distance, when those persons who labour under various diseases, through the merits of this blessed virgin, receive their wished-for health. The circumstances which occur at every anniversary, appear to me remarkable. You may see men or girls, now in the church, now in the churchyard, now in a dance, which is led round the churchyard with a song, on a sudden falling on the ground in a fit, then jumping up as in a frenzy, and representing with their hands and feet, before the people, whatever work they have unlawfully done on feast days; you may see one man put his hand to the plough, and another, as it were, goad on the oxen, mitigating their sense of labour by the usual rude song; one man imitating the profession of a shoemaker; another, that of a tanner. You may see a girl with a distaff, drawing out the

thread, and winding it again on the spindle; another walking, and arranging the threads for the web; another, as it were, throwing the shuttle, and seeming to weave. On being brought into the church, and led up to the altar with their oblations, you will be astonished to see them suddenly awakened, and coming to themselves. Thus, by the divine mercy, which rejoices in the conversion—not in the death—of sinners, many persons, from the conviction of their senses, are at these feast days corrected and amended.”

Her day is Aug. 1. In Wales, Llanelly, in Carmarthenshire, and Llanehan and Llanelly, near Crickhowel, in Brecknockshire, are dedicated to her.

According to a deed formerly in the possession of N. H. P. Laurence, Esq., of Launceston, dated “Thursday after the Feast of S. Ambrose, in April, 1451,” Landulph parish church was then dedicated to S. Leonard.

One may suspect that Pillaton had anciently a dedication to S. Electa, *see* S. Odulph.

S. ELEN, *see* Helen.

S. ELIAN, *see* Allen.

S. ELID, *see* Ilid.

S. ELOAN or ELWYN, Bishop, Confessor.

Was an Irishman, and formed one of the company of S. Briaca, according to Leland: “Breaca venit in Cornubiam comitata multis Sanctis, inter quos fuerunt Sinninus abbas . . . Elwen, Crewenna, Helena.”

He had a chapel at Sithney (B. Bronescombe’s Reg. 1270, p. 178), Leland refers to his legend extant in his time.

The church of S. Elwyn, near Hayle, is dedicated to him.

In Buryan parish, near S. Loy is a piece of land on which till some thirty years ago were the ruins of a chapel, called Sandellin, S. Elwyn. Leland distinguishes between Elwyn and his companion Helen; but possibly they were identical.

I suspect that in Elwyn we have Illadhan who is the Cornish Illogan, who is also to be equated with Elid or Illid and Illog (*see* Illid). As already said, under S. Allen, we must

distinguish between several saints whose names are similar; at the same time we have to run into one several personages with names, apparently different, but which are actually various forms assumed by one original name.

S. Elwyn or Elian, the pilgrim, I have already pointed out to be the Cornish S. Allen. The name of Elwyn, however, remains attached to a chapel and holy well in the parish of S. Eval. The spot is now called Halwyn. The spring never fails, and there are beside it the remains of an oblong structure, probably the chapel.

His tomb is shown in the church of S. Gwen in Côtes du Nord. S. Gwen was the mother of his intimate friend S. Cuby. In Cornwall, S. Wenn is not far from the chapel and well of S. Elwyn.

In Brittany he is variously called Elven, Elvan, Elonay, Luan, and Gelvan, and is commemorated on Aug. 28.

S. Elvan or Elwyn, the Irishman, of the Land's End district is quite distinct from Elian. For him see under Illogan.

S. ENDELIENTA, Virgin.

This was one of Brychan's family, according to the list given by Leland from the life of S. Nectan which he found at Hartland.

In William of Worcester's Itinerary she is also named as a child of Brychan. Her name is incorrectly printed in Nasmith's edition, as Sudebrent, and this error has been reproduced by Gilbert.

Endelienta is invariably represented in the Episcopal Registers as a female saint, and the church of Endelion was collegiate. It is most improbable that the canons of Endelion should not have known the sex of the patron saint of the church in which they ministered. In a Provincial Council or Synod held in 1341, they signed as the Chapter of S^{ta} Endelienta.

Mr. Borlase conceived the notion that Endelion was S. Teilo, and when the chapter was formed for Truro Cathedral, Bishop Benson who had purposed to entitle one of the canonries after

S. Endelienta, was shaken by Mr. Borlase's statement, and gave it to S. Teilo instead, whose connexion with Cornwall was of the slightest.

Endelion is the Kenedelion of the Welsh Brychan lists. According to Mr. Rhys in the "Cambro-British Saints" her pedigree has been mistaken. She was daughter of Briafel ap Llywarch, and sister of Brychan ap Gwyngon, quite another Brychan. This Kenedlion was married to Arthfael, son of Ithel, King of Gwent. She is the Patroness of the church of Rockfield, near Monmouth. It seems, however, more probable that Endelion was one of the Brechnock Brychan's family, and came over with many others of her kin. It is significant that in the parish of Endelion should be found the inscribed stone of Broegan, which is the same name as Brychan. The feast at Endelion is on Ascension Day and the two days following, but the Saturday after the Ascension is the chief day of the Revel.

There is a holy well at Endellion.

S. ENODOC, Confessor.

This is, if I mistake not, Cynidr, who was son of Rhiengar of the Brychan family. He attached himself to S. Cadoc, and is mentioned in his life as associated with Teilo, David, Oudoc, and Madoc, in a deputation to King Arthur. *Oc* is a diminutive.

A certain Ligessauc—or as we should call him now Legassick—nick-named the Longhand, had killed three of Arthur's retainers, and then had fled for refuge to the Sanctuary of S. Cadoc, with whom he remained in concealment for seven years, before Arthur discovered where he was.

Then, highly incensed, the king ordered Cadoc to surrender the fugitive that he might undergo punishment.

Now a saint had no right to grant sanctuary indefinitely. Properly speaking the right of sanctuary was for a limited number of days, and it was his duty during these days to come to terms with the prosecutor, and pay the mulct or fine for the crime committed. If he did not do this, then he must surrender the refugee. Cadoc had undoubtedly behaved in an underhand way in this matter, and the King was very naturally and rightly

offended. The saint finding that he had got into trouble, and assured that it would bring on him discredit if he did not now secure the safety of Ligessauc, despatched his most trusty disciples to smooth the matter over with Arthur.

They accordingly went to him, where he was holding a gorsedd or assembly on the Usk. But not venturing to put themselves in his power, they did not cross the river, but conducted the negotiation by shouting across.

At length it was settled that Cadoc should pay the King a hundred cows as mulct for the men who had been slain. Cadoc had offered three cows per man, nine in all, but Arthur had scouted at the offer.

The ultimatum of Arthur was accepted with reluctance, and when Cadoc sent the prescribed number, he had raked together the leanest and oldest he could find. The King peremptorily refused to receive them, and they had to be returned, and cows of a better quality sent.

The next point of dispute was—how were they to be delivered? It was referred to judges, who decided that the cattle should be driven half-way over the ford by Cadoc's men, then they would be received by the King's men.

Accordingly, Arthur sent Kai, his steward, into the mud of the Usk, together with the requisite number of men. But they arrived, on their return, beplastered with ooze, rolling before them bundles of russet fern instead of cows.

Astonished at this miracle, the King gave way, and allowed Cadoc rights of asylum to extend over seven years, seven months, and seven days. It is not difficult to see the truth through the dust of fiction. The biographer of S. Cadoc could not allow his hero to come off badly in a bargain, and he invented the miracle to disguise a somewhat sordid transaction. Cadoc was fined heavily, as he deserved, for he had behaved dishonourably. He paid the enormous fine imposed on him, reluctantly, yet in full; and then Arthur generously granted him the extension of right of asylum, unless this also be an invention of the Llancarvan hagiographer.

Unfortunately we know nothing further of Cynydr save that he founded two churches in Brecknockshire, one of which is Y Clâs or Glasebury, where he was buried.

S. Cadoc certainly was in Cornwall, and he very probably took his cousin Cynydr with him, and Cynydr would not be at all reluctant to visit his kinsmen thick as stars in the firmament, studded on the windy downs of North Cornwall.

S. Enoder in S. Minver is not S. Cyndr.

The festival of S. Cynydr, in Wales, is on April 27.

In Brittany his feast is not on the same day or month. He is there called S. Kinéde, and is commemorated on Aug. 1. He has chapels at Plumelin and Plaintel in Côtes du Nord and Morbihan (*Kerviler*). Nothing seems to be known concerning him in Brittany; and Le Mené, in his *Histoire des paroisses de Vannes* says nothing about a chapel of S. Kinéde, at Ploumelin.

It is most probable that he is the same as S. Cenneur (Cynydr becoming Cenneur). The story told of S. Cenneur is that he was a native of Wales, and that when the Yellow Plague devastated Britain 547—550, he fled with his friend and kinsman, S. Cadoc, to Armonica.

This might well be S. Enodoc who was a cousin of S. Cadoc; and there certainly was an exodus of saints and their disciples from Wales and Ireland during the continuance of the plague.

S. Cenneur is patron of a parish in the diocese of S. Malo. He is represented as a hermit astride on a stag.

Besides S. Enodoc, near Mitchell, there is no other church or chapel dedicated to him in Cornwall. The date of his death would be about 570.

S. ERC OR EARTH, Bishop, Confessor.

William of Worcester tells us that he learned that Herygh (i.e. Ergh or Ere) was brother to S. Euny and S. Ia. He was of the Irish party that landed in Hayle bay. Among the several Irish Ercs, there can be little doubt as to who this is. He was a disciple of S. Senan, and as Senan came to Penwith, doubtless his pupil came with him or followed him.

The harsh sound of Erc has been softened in Cornish mouths into Erth.

That Erc and Euny were related is probable enough.

The Scholiast on the Martyrology of Oengus says of Eoghain (Euny), on Aug. 23, "Son of Bishop Erc of Slane, *ut periti ferunt*," but gives "*sicut alii*" another parentage to him. Nevertheless on Nov. 2 he returns to the point, and then says without hesitation, "Bishop Eoghain, of Ardstraw, was a son of Bishop Erc, of Slane."

The father of Erc was Degaid of the royal race of Ulster, but the family lived in Munster. Degaid or Deagh was brehon or judge of King Laoghaire. The day before S. Patrick appeared at Tara, the Apostle was camped on the heights of Slane. The date was 455, and the time, the festival of Samhain, All Saints Eve, the greatest pagan festival of the year.*

It began by the extinction of every fire in the country and whosoever violated the order was slain. Patrick however lighted the fire as usual. This was seen from Tara, where the King was. When, at night, the little red spark shone out over the plain, Laoghaire's druids went to him and said, "Unless this fire be extinguished, it will not be quenched till doomsday."

The King then ordered that the man who had kindled the fire should be put to death. The druids then cautioned the King:—"Do not thyself go to the place, lest this stranger suppose that thou doest an act of reverence to him. Stay outside, a little way off, and send for him."

The King agreed to this, so the whole party crossed the plain till they approached the height of Slane, and then a summons was sent to Patrick to come before Laoghaire.

Meanwhile all had agreed to show no respect to the Saint, but to receive him, seated.

Patrick on being handed the summons, at once rose and went forth in obedience, chanting, "Some put their trust on chariots and some on horses, but we will remember the name of the Lord our God." When he arrived in the royal presence, he found the

* It is usually said that this was at Easter. But there seems some reason to suspect that the incident really took place at Samhain. The Tripartite Life says "Easter."

King and his chiefs seated, "with the rims of their shields against their chins, and none of them rose up before him, save one man only, in whom was a divine spirit, namely Erc, son of Deagh." *

Laoghaire, however, was overcome by the dignity of the Apostle, and probably also was unwilling to violate the rights of hospitality, when Patrick appealed to him for protection. The story has been laid hold of by legend writers, and a contest like that of Moses with the magicians of Pharaoh, has been invented and thrust into the story.

When Erc was asked why he had arisen before Patrick, he replied that the words that came from the lips of the Missioner were full of living fire and light that kindled his soul.

There was a second conference with the King at Tara, and finally Laoghaire gave the Saint liberty to preach, but did not, himself, believe. Patrick had taken notice of Erc, and a little later he instructed him, and asked him if he desired baptism. Erc eagerly consented.

If Erc was, as is recorded, in his ninetieth year in 512 when he died, then at this date, 455, he must have been aged thirty three. It is said that his baptism took place the day after the great gathering of Tara, but it is more probable that a little time intervened for instruction. At the baptism of Erc, an incident took place that we can hardly regard as an invention.

Many years before, when Patrick was in Gaul, he dreamt that he heard the voices of the children of the Wood of Fochlad crying out to him to come over and teach them the way of God. He tells us this in his own Confession. Where Fochlad was, he did not know. He had heard the name perhaps, when he had been a slave-boy with Milchu, and the name had thus come up in dream. Now he was in Ireland, and he had, perhaps, forgotten the particulars.

As he was engaged baptizing Erc, some fellows who stood behind made fun of the ceremony, to the great annoyance of Patrick. However, he took no open notice of this unmannerliness. Presently one of the mockers said to another standing by, "Who are you, and whence come you? we have not met previously."

* Tripartite Life, pp. 43-5.

“I,” answered the man addressed, “I am Enna by name, son of Amalgaidh, and come from the Wood of Fochlad.”

Instantly Patrick turned on him:—“*You*, you come from the Wood of Fochlad! It is thither I am called. When you return home, I will accompany you.” “No thank you,” replied Enna, “We shall get into trouble with our people, if we introduce you among them with your new-fangled notions. It might end in both of us being killed.”

“Unless you take me with you, you shall not return at all,” said Patrick.

After some demur and discussion, Enna consented to Patrick baptizing his son, Conall, but he declined to submit to baptism, himself, “Lest he should be laughed at.”*

Ten years after his baptism, Erc was consecrated bishop, and was sent about as a Missioner.

His first field of labours seems to have been in what is now Kerry, for, although there is no record of his work there, yet Tarmuin-Eirc, or the Sanctuary of Erc, remains at Lerrig, about three miles North of Ardfert. It was whilst he was there that he saw one night the sky illumined with the auroral lights, and not understanding that it was a natural phenomenon, he took it into his head that it signified the birth of some marvellous man.

He instituted enquiries in his immediate neighbourhood, and learned that the wife of a man named Finlog, at Fenit, seven miles distant, had been brought to bed that night of a boy. He at once went to the place to congratulate the parents, and assure them that the flickering heavenly display could signify nothing other than that this son was to become a luminary of the Church. They were flattered and convinced, and consented that the child should be given to him to be fostered and educated.

This took place in or about 484. Erc proceeded to baptise the child by the name of Mobi, but he is known by that of Brendan. Then he committed him to be nursed by S. Itha, who at this time had a house at Tubrid Beg, five miles from Tralee.

Brendan remained in S. Itha's care for five years, and then returned to Erc, who taught him letters and formed his mind.

* Tirechan's Collections, Tripartite Life, II, 308.

Erc took the little fellow about with him wherever he went. One day he was on one of his Missionary tours in a cart, from which he addressed the people. A great concourse surrounded the vehicle, and Erc stood in the forepart, preaching, Brendan was behind. Now it chanced that a little girl, daughter of a chief, seeing the urchin of ten doing nothing but peer over the sides of the cart, attempted to scramble up the wheel, to play with him. But Brendan got hold of the reins and, probably also in play, began to lash her with them.

This little by-game distracted the attention of the audience, and Erc could make no impression on their minds or consciences. Seeing the eyes of the people directed elsewhere, and hearing them laughing, he turned sharply about, and saw what was going on in the rear. He was mightily offended, gave Brendan a scolding, and in punishment put him in the black hole for the night. The boy spent his time in shouting psalms, and Erc, mollified, let him out. After some years spent under his master, Brendan left and did not return till he was an Abbot.

In the Life of S. Bridget is a story of her first meeting with Erc.

When they encountered, she asked him who he was and whence he came. He satisfied her on these points. Then she, falling into a condition of second-sight, exclaimed, "I see war being waged in your country."

"Nothing more likely," replied Erc, "My people are always fighting someone else."

Then said Bridget, "Your folk have been routed." A lad in Erc's company burst out laughing, and said, "How can that woman see what is going on many miles away?"

Erc rebuked the boy, and apologised to Bridget, who signed his eyes and those of the lad, and at once both were endued with the same power, and saw the battle that was being waged.

Then the youth wailed—"Two of my brothers are fallen!" and he began to sob.

Such is the story, probably based on a lucky guess of Bridget, and magnified in telling.

Erc is entitled Bishop of Slane. This spot was the hill of the Graves of the Men of Fiace, so called from its being a Tribal Cemetery. At the period there were no territorial bishoprics. He constituted Slane his monastic and ecclesiastical centre, whence radiated his missions.

As he was son of a noted Brehon, or lawyer, and had been educated to the same profession, Patrick employed him to regulate all such matters as came before him for judgment, and consulted him on points where his action conflicted with established law. The Apostle had the highest respect for his abilities and for his rectitude. He said of him:—

“Episcopus Erc
Quicquid judicavit rectum erat
Quisquis tulerit aequum iudicium
Benedictionem feret Episcopi Erci.”

Which is sorry enough Latin to be a genuine production of S. Patrick. The lines are quoted by Tighernach in the 11th century.

If Erc were the father of Eoghain, then the latter must have been born about 460.

Erc was a friend of Muircheartach, or Murtoigh Mac Earca, a great scoundrel, but who was, nevertheless, the first Christian King of Ireland. He reigned from 509 to 513. For something about him *see* S. Carantoc.

Several Saints were akin to Erc, as Brendan of Birr—not the Brendan who was his foster-son—Caiman and Lethan and the holy daughters of Ernan, of whom one was S. Crida or S. Creed.

When Erc came to Cornwall we do not know. Unhappily no detailed biography of the Saint exists, and all we know of him is picked up from allusions in the lives of other Saints who were his contemporaries. But his period is precisely that of the beginning of the saintly migration to Cornwall.

There is a very curious story called “The Banquet of Dunna n-Gedh,” published by the Irish Society. It was written before the end of the 12th Century. It concerns Erc, but contains anachronisms.

One day Domnhal, King of Ireland, sent his servants to collect for him goose eggs. They came on a woman carrying a

black basket on her head, on her way to a little oratory. The basket was piled up with goose eggs. The King's servants demanded them, but she answered that they were intended as a present for Erc, who spent the day immersed to his arm-pits in the river Benda, with his psalter set up on the bank from which he recited the psalms from morning till evening.

In the evening he emerged from his bath, shook himself, and ate an egg and a half together with three bunches of water cress.

However, regardless of the Saint's necessities, the servants carried away the eggs.

When S. Erc came out of the river, dripping from every limb, and found that there were no eggs for his supper, he waxed warm, and cursed roundly the rascals who had carried off the eggs, and those who had set them on, and those who should eat them. According to his curse, those same eggs were to become very apples of discord productive of long continued bloodshed.

The story goes on to tell how his curse was fulfilled.

In the "Annals of the Four Masters," Erc is said to have died in 512.

He is patron of S. Erth by Hayle.

In S. Allen (B. Stapeldon's Reg., 1314) was a Lan-Erghe, now corrupted to Lanner. This must have been a chapel to him.

William of Worcester gives Oct. 31 as the feast of S. Erc in Cornwall. He says, "*Sanctus Herygh, frater Sⁱ Uny, Episcopus, jacet in quadam ecclesia scita sub cruce ecclesiae Sancti Pauli Londiniarum.*" I have been unable to discover anything about this London shrine of S. Erc.

In Ireland he is commemorated on Nov. 2.

There was another Erc, Bishop of Domnach Môr the present Maynooth, but he belongs to a later generation and of him we know nothing.

S. ERME, Abbot, Confessor.

Erme is the short for Ermel or Arthmael.

On the cross at Llantwit is the inscription that Samson made the cross for his own soul and for those of Juthael the King and of Arthmael. It is supposed, now, that the cross is of later date

than has been hitherto thought, and that it was not erected by S. Samson to the memory of King Judicael and this Arthmael, but by an Abbot Samson, at a time posterior, and that the Juthael and Arthmael thereon named, belonged to this later date, and to the house of Morganwg. If so, the coincidence of names at two periods is very remarkable.

Armel or Arthmael was born in Morganwg, in the Cantred of Penochen. We are not told by the Breton historians the names of his parents, but Arthfael which is the same name, occurs repeatedly in the pedigree of the Morganwg Royal family.

He crossed over to Brittany and founded a *Plou* at Plouarzel in Leon, but was driven from it by the usurper Conmore, and then he probably returned to Wales, and joined Samson in his expedition. He then accompanied him to Cornwall and passed over with him to Dol. We find him at the court of Childeburt, at the same time as Samson, and engaged on the same attempt, to induce the Frank King to permit an insurrection in favour of Judual the rightful heir to the throne of Domnonia.

Childebert was reluctant to allow of a civil war being engaged in, however he finally suffered Samson and Arthmael to have their way, and after a succession of conflicts Judual was restored and Conmore killed.

Judual rewarded the service of Arthmael by a liberal grant of land, and the Saint founded a Monastery in the diocese of Rennes. He died on Aug. 16, on which day he is commemorated in the Breviaries of Rennes, Leon, S. Brieuc, and Quimper.

In the Tavistock Calendar and in that of S. Michael's Mount, S. Hermes was entered on Aug. 28, this was the Roman Martyr who was substituted for Arthmael by the Latinising Bishops of Exeter. The Church S^ti Ermetis (Reg. Quivil, 1283,) So also Stapeldon, 1318; S^ti Hermetis (Reg. Stafford, 1405).

Dedications to S. Arthmael, or Erme, in Cornwall are, a chapel at Stratton,* the church in the Deanery of Powder, and a chapel in S. Hilary, at Marazion (Reg. Stapeldon, 1308-9).

* His chapel was in the parish church, his statue on the rood loft, and the *Meneday* or Feast of the Saint was observed at Stratton (Goulding: The Blanchminster Charity, Lond., 1898).

In Brittany not only is the church dedicated to him at Plouarzel, but there is another at Logonna Douglas, in Finisterre; he is invoked against rheumatism and gout. His Holy Well and Chapel are at Lonteuil, and his tomb at S. Armel, both in Ille et Vilaine.

There is in his Life a story of his having elicited a spring by driving his staff into the ground, and another of his having bound his stole about the neck of a dragon, and leading him to the brink of the river Siche and bidding him plunge in. He died about 558. His proper day is Aug. 16.

In Art he should be represented an an abbot with a dragon at his side with the stole attached to the neck.

His Life is given by Albert Le Grand from the lections of the Breviaries of Leon and Folgoat, and the Legendarium of Plouarzel.

See further under Ervan.

S. ERNOC, Confessor.

Ernoc, Arnoc, or in the form in which we find the name with us, Erney, was a son of S. Judicael and grandson of the Juthael or Judual who was restored to the throne by S. Samson.

He was a disciple of his uncle, S. Judoc, whom he attended in his cell in Ponthieu, but on his death he came to Brittany to the banks of the Elhorn, where his cell and church became known afterwards as Landerneau or Lann-Ernoc. In the church there he is represented holding a lantern; a punning emblem.

He got possession of a good deal of land, indeed his *pou* or *pagus* comprised five parishes. These he obtained as his right, owing to his princely birth, and he ruled them as head of a great saintly tribe, so that later writers have supposed he must have been a bishop.

Near him lived his uncle, named Winiau, to whom he had promised a gift. "I will give you," said he one day, "as much land as you can walk over whilst I am asleep," then he threw himself down and was soon snoring. Away went Winian as fast as his old legs could carry him, but finding he could not do much that way, he prayed, and lo! a horse descended from heaven; the

old hermit mounted it; at one bound the angelic steed carried him to the top of a church tower and thence galloped without touching soil till it had gone round the whole *pou* of Illy, over which Ernoc held sway. When the latter awoke he rubbed his eyes, and was much disconcerted to find that he had given away every foot of soil he had.

This is the legendary form assumed by a very simple transaction, *i.e.* that Winiau turned his nephew out of his lands, claiming a prior right to them. It was, perhaps then that Ernoc migrated to Cornwall, and founded the chapel that bears his name. S. Judoc died in 676. We may suppose that his nephew lived till 700.

The story of S. Erney is found in Le Grand's additions to the Life of S. Paul of Leon.

In the parish of S. Erney is a Holy Well that goes by the name of Mark-well.

It is stated in the life of S. Winnoc, that Ernan lived for a considerable part of his religious life in Britain, so that the conjecture that he came to Cornwall is not without basis.

At S. Hernin, near Carhaix, in Finisterre, is his Holy Well, and the saint is represented on the porch of the church. He there figures in a short tunic or *blouse*, girt about the waist with rope. He holds a staff in his hand. A more ancient statue stands at the Well. To obtain the favour of the saint, his face has to be washed and well rubbed; for, so say the people, in life he was wont to dip his head in the well thrice daily.

The popular story concerning him is that he came from Ireland—so that his national origin is forgotten. It is said that he brought a bell with him and settled first at Loc-harn. He hung his bell between two trees, and by means of a sort of lever was able to set the bell ringing without much trouble to himself, or leaving where he was. As this bell was clanging at all times night and day, the people of the district did not like it. It was a novelty, and they suspected mischief; that it would bring a plague upon them. So they fled the neighbourhood. Then S. Arnec, leaving his bell where it was, went to where is now Saint Hernin. The chief at this place kept a pack of dogs, that tore every beggar who approached. Arnec, or Erney, however,

went to his door. The chief saw him coming. "Poor beggar," said he, "the hounds will not leave of him so much as a bit of tripe."

To his surprise, they fawned on him.

Convinced that Erney was a Saint, he granted him as much land as he could enclose. Erney drew his staff after him and it traced a ditch and bank that formed the bounds of his *Minihi* or Sanctuary.*

S. ERVAN, King, Confessor.

Erbin, whom I take to be the same as Ervan, was the son of Constantine the Cornishman, or the Blessed, whose brother Aldor went to Brittany and founded a princely house in Armorican Domnonia. Constantine, King of Devon and Cornwall, died about 460. One of his sons was Ambrosius, who headed the revolt of the Romanised Britons against Vortigern.

The histories of Walter Mapes and Geoffrey are very untrustworthy, yet there is probably a substratum of truth on which much romance is built up. Their story is that the Britons applied to Aldor, King of Armorica, for assistance; upon which he sent them his brother Constantine with a large army, and defeated the barbarian Picts and Scots. The Triads, probably relying on Geoffrey, make Constantine one of the three foreign princes of Britain. The reverse is probably the case. Constantine was home-bred, and Aldor migrated. Armorica in the 5th century was in no position to send help to Britain. Erbin, Prince of Devon, died about 480; and unhappily we know nothing about him and his acts.

It was perhaps due to this unsatisfactory condition of affairs that the Bishops of Exeter changed the dedication of S. Ervan, as they did of S. Erme, to Hermes, a martyr in the Roman Calendar.

In the Welsh Calendars S. Ervan's day is May 29, but at Penrose, a large hamlet in S. Ervan, a fair is held on May 25.

* Le Braz, in "Annales de Bretagne" T. IX (1894) p. 240.

There were several Saints of the name of Hermes, commemorated respectively on Jan. 4, March 1, Aug. 28, Oct. 22, and Nov. 2. The fair at Penrose will not agree with any of these commemorations. In Brittany churches formerly dedicated to S. Erbin have been transferred to S. Urban, Pope and Martyr, whose day is May 25th, precisely that of the Penrose fair. This seems to indicate an attempt to supplant the native Saint by Urban, in Cornwall, before the idea took with a bishop of Exeter to put Hermes in his place.

S. ERVET, Confessor.

In Marazion was a chapel dedicated to this Saint (B. Stafford's Register, licenced 1397).

There are two Saints either of whom might be Ervetus in question, Hoarvé, Huerve, Latinised into Herveus, in Brittany, and Herbotius. The *h* in the latter is equivalent to *v*; and the name would be Ervotius or Herbotius.

Hoarve belongs to Cornouaille and Herbot to Domnonia; but I think that the Ervetus of Marazion is Herbot. Herveus was the son of a Briton who migrated into Armorica, but was never in the island himself. He was born blind. He lived in the middle of the 6th century, but his legend was not committed to writing till the 13th century.

Herbotius, on the other hand, was a native of Britain who crossed over into Armorica, between the 6th and 8th century, it is unfortunately not possible to determine his date more nearly, as his Life has been lost. This Life was preserved in his church, in Brittany, till between 1340 and 1350, but perished during the wars of Blois and Montfort; when the English pillaged the church. The only legend we have is that published in the appendix to the *Acta Sanctorum* for 17th June (1st edition), which was forwarded to the Bollandists from Quimper by the Père Bernard as based on tradition. The chapel that bears his name is in Finisterre, it is a very fine gothic edifice, between Haelgoal and Lannedern. He is there popularly said to have preached at Berrien on the Southern slope of the mountain of Arez, but the women were angry with him because he drew the

men away from the work of the fields to hear his sermons, and they stole his linen which he hung on the hedge after a wash. One day they pelted him with stones. He was so angry that he cursed Berrien that it should thenceforth produce little else but stones. According to a proverb, there are four things the Almighty cannot do, level Brazpartz, clear Plouyé of fern, rid Berrien of stones, and make the girls of Poullaouen steady.

Leaving Berrien he came to Nank and asked a farmer there to lend him a pair of oxen for ploughing. The man replied, he had none to spare. So Herbot cursed Nank that thenceforth it should produce only good-for-nothing cattle.

Coming to Rusquec he met with a better reception. A farmer there bade him take from his herd what oxen he chose. Herbot selected two that were white. He harnessed these with the bark of a willow to a bough of a tree, from which he had not stripped the leaves, and thus ploughed his land. Afterwards the two white oxen would not leave him; but always, even after his death, were to be found at nightfall couched by the porch of his chapel. Any men needing their services had only to borrow them of S. Herbot at night and return them before daybreak. On one occasion, however, a grasping farmer did not restore them, but locked them into his shed. Thenceforth they have been no longer at the service of men, though it is said that sometimes they are still visible at night couched by the porch of S. Herbot.

When S. Herbot had built his oratory he asked for slates to roof it. "Yes," said the man, "if you will chip the slates for me." S. Herbot took off his cap, placed the slates on it and trimmed them, thus, giving the slates a perfect shape and doing his cap no harm.

S. Herbot is reckoned one of the richest saints in Brittany. To him are offered cows' tails, some ten or a dozen of these may be seen suspended on the left hand side of his altar. The sale of the hair of the tails offered amounts in the year to a good sum, as many as 1,800 lbs. of hair being given, and this sells at from 80 c. to 1 fr. 25 c. per lb.

Pilgrims arrive in the month of May. Mondays and Fridays are the days preferred. The cattle are driven round the church, then led to the Holy Well, where they are allowed to drink, and whence also bottles of water are taken for use at home in the event of the cattle falling ill.

The chapel of S. Herbot is in the parish of Loqueffret. It has a tower and is planted in a green valley among beech trees, at the foot of bleak hills. A few houses about it are converted, during the *pardon*, into so many hostelries, and the ample stables and sheds receive the cattle that have come to offer their tails to the Saint. The chapel has a fine flamboyant gallery above the West porch, dating from 1526. The great East window bears the date 1556. The choir contains some magnificent wood work of the renaissance period, and the tomb of S. Herbot. On the sarcophagus he is represented in hermit's garb, the hood thrown back; his head and hair are long; from his girdle hangs his breviary, in one hand is a staff, and his feet repose on a lion.*

In the Breton Litanies of the 9th and 10th century, the name is Hoiarnbiu,† and this has become Herbot. The Bollandists give June 17 as his day, solely because that is the day of S. Huerve. As the *Pardon* is in May, it is clearly an error to give his festival in June.

S. ETHELRED.

A chapel in the parish of S. Dominick is said to have had this very Saxon dedication. Not a trace of it now remains. The only notice of it is a licence granted to Roger Waterman, rector, 9th April, 1405, for the chapel. I suspect the site was Boetheric, and that the saint was not originally Etheldred.

There were two Ethelred Saints, one the King of Mercia, son of the ferocious Penda, who succeeded his brother Wulfhere, in 675, and after a reign of thirty years retired to the Abbey of Bardney, where he died in 716. The other Ethelred was a Prince of Kent, who was murdered in 670. There was some inexplicable association with Mercia in the West, as we have at Warbstow and Wembury, churches dedicated to the Mercian S. Milburga. In these cases we may suppose the strongholds were occupied by Mercian soldiers, guarding the coast against the Danes, but this will not explain a dedication in S. Dominick to S. Ethelred.

* Le Braz, in "Annales de Bretagne," (1893).

† This however may be intended for Huerve.

S. EUNY, Bishop, Confessor.

Uny or Eunius was one of the party of Irish colonists that came into Penwith and Carnmarth with S. Hia, S. Ere, and others, about 495 or 500.

In Leland's time, lives of three of these were extant in Cornwall, those of S. Breaca, S. Elwyn, and S. Wymer. Breaca we have already identified as Brig, sister of S. Brendan, Elwyn as S. Illadhan, and Wymer is S. Fingar.

S. Uny, according to William of Worcester, was brother of S. Ere. Another of the party we may conjecture was S. Setna, the disciple of S. Kieran and of S. Senan, both of whom have left their impress on West Cornwall.

The colonists were opposed by Tewdrig, and some of them were killed. As there is a Merthyr Uny, it is supposed that he was one of those who fell on this occasion. But this seems improbable on account of the number of his foundations in Cornwall. Lelant had him as patron, and under this was the chapelry of S. Hia (S. Ives), this implies that she was subject to his patronage and protection. Towednack also was a chapelry under Lelant. There was also a foundation of his at Redruth, and a chapel at Sancreed, as well as Merthyr Uny in Gwendron.

So many foundations imply a residence of some time in Cornwall, and make it very doubtful whether he was one of those who fell under the sword of Tewdrig at the first landing. He is described as a Bishop, and his name is variously given as Eunius, Ewninus, and Eunianus, in the Episcopal registers.

For his identification we must follow the clue offered by William of Worcester, and look among the relatives and disciples of S. Ere. We at once come on Eogain or Eugenius, afterwards Bishop of Ardstraw, in Derry. The hard *g* in the Irish name would fall away in Cornish and the name became Euenius and then Eunius.

There is much to lead us to hold that Eugenius of Ardstraw, is the Uny of Lelant. According to the glossator on the Feliré of Oengus, he was son of S. Ere; but according to a more probable account he was son of Cainnech, of Leinster, and his mother's name was Muindecha, and he was a near relative of S. Kevin, of Glendalough; indeed the latter was his nephew. His

race was royal. Whilst yet in tender years he was sent to Clones where he was brought up along with Tighernach, who has also left a footprint in Cornwall, at Northill. They were both carried away by pirates from Britain and were sold into captivity. Ninidh,* abbot of Ty Gwyn or Rosnat, now identified with a site on the slopes of Carn Lliddy, near S. David's Head, obtained their liberation; he took charge of them, and educated them in his establishment, where they made the acquaintance of Coirpre, afterwards Bishop of Coleraine. A second time Eogain and his companions were carried into captivity and this time were taken to and sold as slaves in Brittany, where they became the property of one of the Armorican Kings, who set them to grind his mill.

One day whilst Eugene, Tighernach, and Coirpre, were supposed to be thus engaged, the steward noticed that there was no sound of grinding issuing from the mill. He looked in and found the lads engaged in reading a psalter they had managed to preserve. When he informed his master of this, the King, who respected scholarship, generously gave them their liberty and sent them back to Ty Gwyn. There Eogain or Eugene remained for many years. At last Ninidh resolved on crossing into Ireland and establishing monasteries there. He took with him both Eugene and Torney and they founded settlements in Leinster. Eogain made an independent establishment at Kilnamanagh, on the East coast of Wicklow, and presided over it for fifteen years as Abbot.

Under him his nephew, S. Kevin, of Glendalough, received his education.

After a while Eogain left his monastery and went North, along with Tighernach. The legend says that great was the grief of the monks of Kilnamanagh at losing their superior. He consoled them by assuring them that, although absent in body, he would ever be with them in spirit.

Together these friends Eogain and Tighernach founded a monastery at Clones, and then, after awhile, Eogain went further and made an establishment at Ardstraw, or the high place on the Strath, *i.e.* on the little river Derg.

* Same as S. Mawgan.

A considerable number of fabulous tales have been associated with his name, but the main facts of his life are pretty firmly established. It was a pagan Irish custom to baptise a new weapon in the blood of an innocent child, and when Amalghaid, a chieftain in his neighbourhood was about to thus treat a new spear, Eoghain interfered first by prayer and then by offering a bribe. But Amalghaid would not be dissuaded from following "Old customs," and then Eoghain warned him that no good luck would follow his using a spear, thus baptized, when he knew it was a sin to so inaugurate its use. As Amalghaid was killed a few days after, it was supposed that this was due to his having refused the Saint's petition.

An odd incident is related of his girdle, which was of leather. One day returning from a pastoral visit he lost his belt. Next day he returned on his traces in search of it, and found that a fox had begun to gnaw it, but his teeth that had penetrated the leather had stuck in it so that he could not withdraw them, and he had died struggling vainly to disengage himself.

On one occasion a number of his countrymen were enclosed in a *dun* by a party of pirates who had landed on the coast, and caught them unprepared. Hearing of this, Eoghain went to the camp and managed unperceived in a dark night to evade the watchmen and get into the dun. There he found about a hundred persons, many of them women. He took occasion to baptize them, and then, as further resistance was impossible, he induced them in fog and darkness to attempt to escape, and he managed successfully to elude the observation of the pirates and get all clear from the dun.

One story told of him as miraculous is easily explained.

He was one day walking through a wood with a boy attendant, and as he went he sang aloud the psalms. Then he said the Lord's Prayer, and when the boy sang out *Amen*, to their great astonishment they heard *Amen* repeated from the trees, as echo.

Once, when on a journey he came to a *Cathair*, where merry-making and feasting were in progress, and he was refused admission and a place at the feast. He was very angry, and cursed the place, that no more revelry might take place therein to

the end of time. He would have been in difficult circumstances for a lodging had not one named Caitne and his wife Brig, housed him for the night, they fed him on roast beef, pork, and a big jar full of beer that was set before him. He was so pleased that he promised that ale and meat should not fail them till Pentecost. And that was on November 1st, so that we know the revelry in the *caer* was due to the celebration of a Pagan festival.

The Saints of Ireland whom we find associated with Cornwall all belong to the South, and it seems strange to have the Patron Saint of Derry also in Cornwall. But it must be remembered that Eoghain's earliest foundation was Kilnamanagh, in Wicklow. It was not till he was well advanced in life that he went into the North. And his visit to Cornwall must have been at an early period of his career.

That he was vastly charitable would appear from his giving his pair of chariot horses to a leper who was wretchedly off. When his friend Coirpre, Bishop of Coleraine—who, it will be remembered had been a fellow pupil with him—heard of this he sent him two horses of his own. In return for this Eoghain gave him a complete copy of the Holy Gospels.

Eoghain was related to Conlaeth, S. Bridget's Bishop. The reason of his going North seems to have been that he might be among his mother's relations, as she was daughter of the petty king of Oriel.

It might be objected that in Gwendron is Merthyr Uny, which implies that he was a martyr there. This would be true were this a Welsh settlement, as among the Welsh Merthyr does mean a *Martyrium*, either over a Martyr's grave or in memory of a Martyr; but it has not this meaning at all in Ireland, nor had it that signification at the beginning. S. Patrick was solicitous that his converts should not be buried in cairns after heathen fashion, and he consecrated *Martartechs*, or Cemeteries, (*tech* is a house) for the special burial places of the Christians. In Ossory he made a Martartech in the plain of Magh Roighne; and he did the same apparently in each several district. Thus in one region there would be a single *domus martyrii* to which all the faithful throughout the district would be brought. So Merthyr Uny would be the cemetery consecrated by Uny for the use of his co-religionists in Carnmarth.

That *Merthyr* had the same meaning outside the region occupied by the Irish we do not know. It had, as shown, a different meaning in Wales.

Another name by which these Cemeteries was known in Ireland was *relic*, probably because the Apostle of the Irish placed some relic, or supposed relic, in them to consecrate them.

The date of S. Eoghain's death is thought to have been 570. But this is probably too late; his friend and fellow student, Tighernach, died in 548.

There is a representation of S. Euny on the churchyard cross at S. Ives.

William of Worcester gives as his day February 1.

At Redruth and Lelant the Feast is observed on February 2.

But at Lelant also on August 15.

In Ireland, Eoghain is commemorated August 23.*

In Brittany, as S. Uniac, Ugnac, or Igneuc, on August 2.

There is a parish, Plou-Ignau, that bears his name in the diocese of Quimper.

The dedications in Cornwall are:—

The church of Uny-Lelant.

The church of Redruth.

A chapel at Sancreed.

A chapel at S. Just in Penwith.

A chapel and cemetery at Merthyr Uny, in Wendron.

In Gulval, some years ago, an inscribed cross-shaff was found bearing on it "Unui." The fragment has been re-erected, by inadvertance, upside down.

The Life of S. Eoghain is among those in the Salamanca Codex.

S. EVAL, Bishop, Confessor.

In 1322 Bishop Stapeldon issued an order relative to the church "Sancti Uvelli," and Bishop Bronescombe also calls the patron of S. Evals—Uvellus. Wythiel parish church is likewise dedicated to him.

* So also Whytford in his Martyrology.

In the parish of S. Eval is a farm called Raws, where was a chapel called Laneff, and this probably was the original oratory of the Saint.

Uvellus is the Latin form for the Welsh Uvelwyn. He was a son of S. Kenneth, the crippled hermit of Gower, and grandson of Gildas the historian. His brother was S. Filius, of Phileigh.

He is believed to have been one of the British Bishops who met Augustine in the celebrated conference under the Oak, relative to the differences between the Latin church and that of the Britons.

This is very probable, as at that time Uvellus or Eval was Bishop of Llandaff, having succeeded S. Oudoc. Moreover it is almost certain that so important a person in the Welsh Church as the Bishop of Llandaff would be present. According to Welsh tradition he was one of those who met S. Augustine, but the see of S. David was not represented, probably because vacant at the time.

I will venture to quote the account of this great conference from the Bishop of Bristol's little book on "Augustine and his Companions." His authority of course is Bede.

"Augustine began by brotherly admonition to urge the Britons to make catholic peace with him. . . . Ecclesiastical and formal unity having been secured, by whatever action might be necessary, they were then to take a joint interest in spreading the gospel among the heathen people. And here Bede interposes an explanation of the need for some action to secure Catholic peace. The Britons, he says, did not keep the Lord's Day of the Passover at the proper time, but from the fourteenth to the twentieth of the Moon, and very many other things they did contrary to ecclesiastical unity. . . . The Britons held their own firmly. The disputation lasted long. The British firmness produced its natural effect upon men like Augustine. They began by praying the Britons to take their view; they went on to exhorting them; they ended by scolding them. And not to any of these methods and tempers did the British gave any heed. To the last they preferred their own traditions to all that they were told of the agreement of all the churches in the world. This brings us to the last weapon in Augustine's armoury,

scolding having been the last but one. I accept the story as given by Bede, but withhold an expression of opinion as to Augustine's part in it. Augustine proposed that some afflicted person should be brought before them, and each party should try to heal him by the efficacy of their prayers. The Britons consented, but unwillingly, and a blind man was brought. The British Priests did what they could, but they could do nothing. Then Augustine knelt down and prayed, and immediately the man received his sight. Thereupon the Britons confessed that Augustine's was the true way of righteousness. But, they said, they could not commit themselves to a change from their ancient customs, without the consent and permission of those whom they represented. They asked that a second conference should be held, when more of them would come."

Here we have the partisan version of the story by Bede. It is amusing to compare with this the account given by an Irish early writer of a similar conclave held at Old Leighlin, in 630, when an admonitory letter to the bishops of Ireland, from Honorius I., was read to them. S. Laserian, abbot of Leighlin, strongly advocated the introduction of the Roman computation of Easter, according to the Papal letter. But S. Fintan Munu of Taghmon vehemently opposed this, and appealed to the judgment of God. He asked to have a house set in a blaze, and that one of the Roman party and one of his Celtic adherents should go into the flames. Those who favoured the Latin church shrank from the ordeal.*

"The story goes, Bede says, that to the second conference there came no less than seven Bishops of the Britons; to meet the one only Bishop the English Church possessed. There came also, many very learned men chiefly from their most noble monastery. . . . Bangor ys y Cold, Bangor under the Wood, 10 or 12 miles south of Chester. . . . Before the sacred conference, the British leaders consulted a holy and prudent man, who lived the anchorite life among them, on this question, 'Ought they, on the teaching of Augustine, to desert their own traditions?' I feel sure that we must credit them with putting the question in full earnest: it seems to me certain that their minds were open to

* *Vitæ SS. Hibern.*, in *Cod. Salamane*, p. 502.

adopt Augustine's practice, if they saw the way fairly clear. And the anchorite's answer is quite startlingly broad and bold—'If he is a man of God, follow him.' 'And how,' they naturally asked, 'are we able to test that?' He replied, 'The Lord hath said, take My yoke upon you, and learn of Me, for I am meek and lowly in heart. If then, Augustine is meek and lowly in heart, you may believe that he himself bears Christ's yoke, and that he offers it to you also to be borne. But if that he is not meek is proved, it is clear that he is not of God, nor need we regard his teaching.' 'And by what means,' they asked, 'are we to discern this?' 'Arrange beforehand,' he advised them, 'that he and his people arrive first at the place of the synod. If he rises to receive you when you approach, know that he is a servant of Christ, and hear him with willing attention. But if he spurns you, and does not chose to rise when you appear, though you are more in number than he, let him in turn be spurned by you.' They acted on his advice. It turned out that, when they came, Augustine remained seated. They became angry, noting him as proud, and they set themselves to argue against everything he said. He said last to them this: 'There are many points on which you act contrary to our custom, yea, the custom of the Universal Church. Yet, if on three points you will assent to my view, we will tolerate with equanimity all your other practices, though they be contrary to our own. These three points are:—that you celebrate the Passover (Easter) at its proper time; that you complete the office of baptism after the manner of the holy Roman and Apostolic Church; that along with us you preach the Word of God to the English race.' . . . They then gave him their final answer. 'They would do none of these things. They would not have him as Archbishop; for,' they argued among themselves, 'if he does not rise to greet us now, he will treat us as of no account at all when we are under his rule.' On which Augustine is said to have threatened them by a prophecy that the English would destroy them. So natural a prophecy was in due course fulfilled."

It need cause us no surprise to find a foundation of S. Uvellus in Cornwall. Caw the father of Gildas and grandfather of S. Eval, was son of Geraint, of Domnonia, so that there is nothing surprising in his claiming possession to land in the family

principality. There was probably a good deal of the royal domain in this part of Cornwall, as we have near each other so many foundations of members of the royal house, S. Ervan, S. Wenn, S. Enodoc, S. Constantine, and the grants made to S. Petrock were out of the royal domain.

We find the name of Uvellus or Uvellwyn as witness to grants of land made by Pabiau, son-in-law of Constantine III., of Cornwall, and King of Ergyng or Archenfeld, and by Meurig King of Morganwg (*Liber Llandav.*, pp. 215-415).

William of Worcester on "*Sancti de Wallia, per informationem Mag. Johannis Smyth, Episcopi Landavensis ecclesiae,*" says, "*S. Uffaldus C., Anglice Seynt Uffille, plures ecclesiae in Wallia.*" However the only church known to Rees (*Essay on the Welsh Saints*, 1836) as dedicated to him was Llanufelwyn now S. George's, near Cardiff.*

The Feast day at S. Eval is November 20.

The Feast day at Wythiel is November 23.

His date would be about 610.

S. EWE, Virgin, Martyr.

This Saintly Virgin cannot be the same as S. Hia or Ive, of Penwith, as her church is in a part out of the district influenced by the Irish settlers.

A family of the name of Hiwys possessed the Manor of S. Ewe at the beginning of the reign of Edward III., and in this name we probably have an earlier form of Ewe.

It is possible that she may be the same Virgin Saint as is venerated in Brittany as S. Eve, who, as nothing is there known concerning her is conveniently put into the company of the mythical Ursula. There was an Eve, V. M., who was honoured at Dreux, and commemorated on September 6.

Another, a Martyr at Carthage, who was arrested at Abitine and was so tortured on the rack that she died in prison, 304, her day is February 11. Neither of these is the least likely to be the

* I suspect that by Uffaldus, William of Worcester meant S. Elfod, who brought the Welsh to the Roman computation at Easter,

Cornish S. Ewe and the Breton S. Eve. Of the latter, called also Avoie, the story goes that she was not martyred with S. Ursula and her company, but escaped to the neighbourhood of Boulogne where she lived an eremitical life, but was murdered by pagans in her cell. Her cult was very widely spread in France, and it is possible that she may have been a native of Britain who passed into Armorica, which formerly included all the North coast of Gaul, and there perished by the hands of murderers.

Her day is May 8, in Brittany May 2.

In B. Stafford's register, 1395, she is called S^{ta} Ewa, so also in Quivil's, 1281.

At Tregona, in the parish of S. Eval was a chapel dedicated to S. Eva.

There is a village or hamlet in Pluneret, in Morbihan, where is a beautiful renaissance chapel dedicated to the Saint, with a fine screen of 1554. According to the legend told there the Saint was one of the company of S. Ursula and was thrown into prison, where she was miraculously fed by the Blessed Virgin. She was finally decapitated. There is a "pardon" there the first Sunday in May. In the Sanctuary is preserved a great block of quartz slightly hollowed above and called "the boat of S^{te} Avoie," presumably that on which she escaped from the Huns at Cologne.

On this "Boat" are three symbols cut, one like a cross, one like a T, and the third like I. Children that are delicate or infirm are placed in the "Boat" to recover strength.

At S. Avé the parish church formerly dedicated to her has been re-dedicated to SS. Gervase and Protessus. Her feast in Brittany is not only May 2, but also on May 6 and October 21 (Kerviler).

S. FELICITAS, Virgin, Martyr.

The church of Phillack is entered persistently in the Episcopal Registers as that of S. Felicitas. There can, however, exist no manner of doubt that S. Puala was the saint to whom the church belonged. It is close to Riviere, which is in the parish. She and her brother Guinger or Fingar were there when Tewdrig pursued and attacked them. (*See Fingar*).

Her day in the Bodmin Calendar, quoted by William of Worcester, was March 7; which is the day of S. Felicitas, the Martyr in Mauritanea, in the Roman Martyrology, commemorated along with S. Perpetua. Another Felicitas, mother of seven sons, Martyrs, is commemorated on July 10.

S. FELIX, Bishop, Confessor.

The church of Philleigh on the Fal is in modern times attributed to S. Felix, Bishop of Nantes, who succeeded Eumonius about 550.

But there is no evidence to justify this appropriation; Bishop Stapeldon's Register for 1311, and that of Bishop Stafford for 1405, give S. Filius as the patron. Bronescombe's Register in 1279 gives Eglosros, *i.e.* the Church on the Moor. So also the Taxation of Nicolas IV.

S. Felix of Nantes died Jan. 8, 582.

For the patron of Philleigh *see* Filius.

S. FEOCK, Bishop, Confessor.

Feock is Fiacc, Bishop of Sletty, disciple of S. Patrick. His veneration extends to Brittany. It is certainly a remarkable instance of the intercommunication that existed between Ireland, Britain, and Armorica, that we find the same saint at home in all three.

The notices that we have concerning the saint in the Irish records relate only to his acts in Ireland, because nothing was known of his life out of his native isle; and the Breton life we have deals with his acts in Armorica, and passes over his acts in Ireland, or treats them in the vaguest manner.

Fiacc is introduced to our notice for the first time when S. Patrick accompanied by pious clerics appeared at the convention of Tara, in 455. Precisely the same story is told of him then, as of Erc. Erc had stood up on the previous day, when Patrick had been summoned before Laoghaire at Slane. So, on this occasion, when Patrick appeared before the king and the great assembly at Tara, he was received by all seated, with the exception of Dubhtach, the king's chief poet, and Fiacc, his nephew, then a lad of eighteen.

Fiace was the son of Dubhtach's sister. His father MacDaire had been expelled from his patrimony in what is now Queen's County by Crimthan king of the Hy Cinnselach. In exile he had become a widower, and had married a sister of Dubhtach the poet.

All the Hy Bairrche, the family of which Fiace belonged, were now living dispersed, nursing their resentment and looking for a chance of revenge and of recovery of their land between the Nore and the Barrow.

A few years after the incident at Tara, Fiace was baptised by S. Patrick himself, during his missionary visitation of Leinster.

Crimthan, the king of the Hy Cinnselach, who occupied Wexford, and had annexed the Hy Bairrche territory, had opposed the progress of the gospel, and had expelled from his territories such as possessed Christianity. Patrick succeeded in softening the old man and inducing him to be baptized. This accelerated the conversion of his tribesmen, and necessitated the establishment among them of a native priesthood.

With this view, the apostle consulted Dubhtach, with whom he was on the most friendly terms, as to what was to be done, and whom he was to send to organize the Church among the Hy Cinnselach and in the old Hy Bairrche territory. "The man I require as bishop," said Patrick, "must be a free man, of good family, without blemish, not given to fawning, learned, hospitable, the husband of one wife, and the father of a single child." The object of the last consideration was that the new bishop should not be cumbered with family cares.

Dubhtach recommended his nephew, Fiace the Fair. "But how persuade him to take on him the burden of the office?" asked Patrick. "He is now approaching," said Dubhtach, "Take a pair of shears and pretend to be shaving my head, and see what follows." Patrick did as desired. Fiace ran up and asked breathlessly, what Patrick was about. "I want a bishop for the Hy Cinnselach," replied the apostle.

"My uncle is too important a man to be spared for that," said Fiace, "Take me rather than him," and so it was that Fiace was consecrated bishop. Then Patrick furnished him with a bell, a reliquary, a pastoral staff, and a book satchel; and appointed

seven of his clerics to attend him. S. Patrick's conduct in this transaction was one of those happy strokes of genius and tactful arrangements which conduced so largely to his success in Ireland.

Crimthan, as already stated, had driven the Hy Bairrche out of their land, although MacDaire was his own son-in-law. By the daughter of Crimthan MacDaire had four sons, all of whom were eating out their hearts with rage in banishment. By his second wife MacDaire had an only son, Fiace.

The apostle now proposed to Crimthan to surrender one fifth of the Hy Bairrche patrimony to Fiace, that is to say Fiace's legitimate share of his father's property, and to accept him as spiritual head of the mission in that part of Leinster. To this, probably after some demur, Crimthan acceded. He moreover gave to Patrick some thirty or forty sites for churches in the Hy Cinnselach district, so that at once the Church started well endowed throughout the whole district from the Nore to the sea. By this happy arrangement, some of the wrong done to the Hy Bairrche was redressed, and Fiace started work among his own people.

The first thing he did was to form a nucleus whence he could work. This he placed at Domnach Fiace, now Moryacomb, on the borders of Carlow, between Clonmore and Aghold. It is clear that he felt little confidence in Crimthan, so he made his headquarters at some little distance from him. From this establishment he worked the district with the men given him by Patrick; but he did more, he made of this establishment a training school for missionary priests whom he could send as required, to fill the churches among the Hy Cinnselach and the Hy Bairrche, as the gospel made way.

During Lent he was wont to retire unattended to a cave on the north-east side of the doon of Clopook, where the rock rises abruptly a hundred and fifty feet from the plain. It lies directly north-west of Sletty, from which it is distant about seven miles.

Here he not only spent his time in prayer and meditation, but in jotting down memorials of S. Patrick. A hymn on the Life of S. Patrick is attributed to him, but he was not the author, it was a composition of Aedh the anchorite of Sletty, who died in 690.

From Domnach Fiacc he moved to Sletty, near Carlow, for what reason we do not know, and made that his principal establishment. He had some able and experienced men with him, men who made their mark in the Church. One was Ninnidh who has been identified with Maucen or Mawgan. In Tirechan's Collections towards the Life of S. Patrick, he is called Manchán. At the wish, or by the advice of the apostle, this man crossed over to S. David's Head, in Wales, and there established the great nursery of saints, Ty Gwyn. The district ruled by Crimthán was too unsettled, and the prospects of disturbance too threatening for Fiacc and Patrick not to desire to have the Missionary School removed from Leinster. Another, who was with Fiacc was Paul, who succeeded Ninnidh as head of Ty Gwyn, the same Paul the Old, whose inscribed monument is preserved at Dolau Cothi. Paul had been a disciple of S. Germanus of Auxerre.

Other helpers were men of experience, but who have left less mark. Cattoc or Cattán, Patrick's priest; Augustine, who had come to Ireland with Palladius, and who, on the failure of that mission, had accompanied his patron to North Britain. After the death of Palladius, Augustine offered his services to Patrick, who placed him with Fiacc.

Others of less note were Tágán or Tecce, an Ossoryman; Diarmid a kinsman of Fiacc, and Fedlemid.

Fiacc had been baptised in 460, and was consecrated very shortly after and sent on his mission in Leinster.

In 465 a revolution occurred. The half brother of Fiacc, called Oengus, succeeded in enlisting allies and in stirring up the clansmen between the Nore and the Barrow. A battle was fought and Oengus killed his grandfather, Crimthán, with his own hand. He then obtained for himself his patrimony. Whether his brothers were restored is not known. But the Hy Cennselach were not disposed to bear their defeat, and retaliated, so that for some years the whole of Leinster was in commotion.

In 480 Finnchad, king of the Hy Cennselach was killed by Cairbre, son of Niall, in a battle at Graine, north of Kildare, in which the Leinster men were fighting among themselves. In 489 a desperate conflict took place at Kelliston in Carlow, in which

S. Fiacc's half-brother Oengus was engaged. In 492 Cairbre was again fighting the men of Leinster. The latter were again defeated in 497 or 500.

The condition of the south-east was so disturbed, the country so incessantly ravaged, that Fiacc must have despaired of effecting much till the times were quieter. This was about the period of the migration to Penwith, and although the Irish writers tell us nothing about it, we may conjecture that it was during these commotions that Fiacc went to Cornwall, there to work, and there, may be, to gather missionaries to assist him, when peace was restored. But he went further, he visited Armorica. The Breton *Legendary Life of S. Fiacc*, who is called in Breton *Vougai*, is late and mixed with fable. It makes him an archbishop of Armagh who, unable to bear the burden of his office, and the manners of an intractable people, left Ireland, and crossed to Armorica, floating over on a rock that detached itself and served as a ship. He stepped ashore at Pen March; whereupon the rock turned about and swam back to Ireland. He did not remain long at Pen March, but settled on the south of the great harbour of Brest, where he founded the church now called *Lann Veoc*. But even there he would not tarry. He crossed the harbour, entered the forest, and formed for himself a hermitage at *Landeboscher*. The Bretons think that he died there.

In the parish of Treguenec near Pen March where he came ashore is a rock bearing the impress on it of a head, and this is supposed to have served him as a pillow. Pilgrims visit it to be cured of fever, and they lay their heads in the depression and drink water into which a relic of the saint has been plunged.

In the 10th century Litany of S. *Vougai* he is invoked as S. *Becheue*.

The name in Brittany is *Vio*, *Vougai*, *Veho* and *Vee'ho*. Beside the churches already mentioned of which he is patron, he is also one of those of *Priziac*, canton of *Faouët*, in *Morbihan*. These foundations in Brittany, like that in Cornwall, point to his having devoted a portion of his missionary life to the establishment of centres of religion elsewhere beside Ireland. *St. Feock* in Cornwall belongs to the little Irish cluster, of which *S. Kea*, and *Peran-ar-Worthal* belong; and they are at no great distance from the cluster at *Lizard*, where among others was his fellow worker and friend in Ireland, *S. Mawgan* or *Mancen*.

To return to his labours in Ireland. He suffered at one time from an abscess in his leg (*laboravit fistula in coxa*), which made it difficult for him to walk. S. Patrick hearing of this sent him a chariot and horses to alleviate his sufferings; but this excited jealousy in Secundinus, his comrade. Whereupon Patrick told this latter to keep the chariot for himself, and Secundinus did actually retain it for three days, and was then heartily ashamed of himself, and returned it to Fiacc. Nothing is recorded of his death in Ireland, but late authorities assume that he was buried in Sletty; so that it is quite conceivable he may have retired in favour of his son Fiacra, and gone to Cornwall and finished his days in Brittany. In the Irish Calendars his feast is on October 12th; and his death may be put at any time between 510 and 520.

But under the name of Vouk or Vogoue he has a church and well in S. Vogou's townland, Wexford, and his feast is there observed on January 20.

S. Feock's feast in Cornwall is on the nearest Thursday to February 2, before or after.

In Brittany he is commemorated on June 15th. In Cornwall not only is S. Feock dedicated to him, but there is also a Saviock in S. Kea's parish, where it adjoins S. Feock. (*See also* S. Veep). Sheiock very probably was also dedicated to this saint, though now under the invocation of SS. Peter and Paul.

Probably in art he should be represented, either with a harp, as he had been trained to be a bard by his uncle, before his ordination; or else with a chariot and horses at his side.

S. FILIUS, Confessor.

Filius and Uvelus were brothers, and sons of Keneth, and grandsons of Gildas. Their presence in Cornwall is explicable enough, as they were akin to the royal family through Caw son of Geraint. Unfortunately, no details of his life have been preserved.

Philleigh church is under his patronage, so also probably Lamphil, or Llan-Fil, on the further side of the Camel to the old chapel of S. James in the parish of S. Breward. The name *Fili* signifies a poet, and it is possible that the saint may have been trained as a bard.

The Haroldstone (Welsh) Calendar (Brit. Mus. MSS. Addl. 22, 720) gives March 9 as the day of S. Felius B.C., but this may be meant for Felix B. of the East Saxons, March 8.

S. FINBAR, Bishop, Confessor,

Patron of Fowey, where there is a noble church dedicated to him. For short he is called S. Barr. His day according to William of Worcester, as observed there was September 26.

In 1336 at the rededication of the church, Bishop Grandisson attempted to get rid of him, by putting the church under the invocation of S. Nicolas; but the old Irish Saint has held his ground stubbornly, notwithstanding.

Finbar's father was a native of Connaught. His origin was somewhat scandalous, but the story must be given as it is illustrative of the severe laws that prevailed in Ireland for the preservation of female virtue.

Tighernach was king of Rathluin in Muskerry. His wife had a noble lady staying with her, and at the same time the king had summoned to him a master-smith from Connaught, named Amergin. "The king commanded his household that none of them should form a secret alliance with the lady visitor. Amergin did not, however, hear of the warning, and he bestowed great love and affection to the lady, and her love for him was no less." The king hearing a rumour that all was not as it ought to be, sent for her, and she confessed that she expected to become a mother, and that Amergin was the father. "If this be so," said the king, "It is right that you should be bound together, and scorched and burnt without respite."

The king, so says the story, ordered both to be burnt alive, but a providential rain extinguished the flames of the pyre. The facts were, probably, that he was moved by the tears of his wife and the lady, and commuted the extreme penalty of the law into one of banishment. That the law did inflict this penalty we know from another case.*

* Book of the Dun Cow, p. 41.

When the child was born, the name given to it was Loan, and he was nursed at home for seven years, at which age his father gave him up to some religious man to be educated for the ecclesiastical estate. They brought him to Kilmacahill in the county of Kilkenny, where he remained some years learning to read and acquire the psalms by heart.

One day a monk was cutting the boy's long golden curls, when he was forced to say, "What shining hair yours is!" The abbot standing by said, "Ah! let Shining Hair (Finn-bar) be his name amongst us henceforth;" and so it was, and so is he known to this day.

A pretty story is told of his childhood, which indeed at once shews us the kindly simplicity of these old religious men, and of the respect with which the little Loan was regarded by them.

They were about to trace out a new site, or perhaps only new foundations for their church and monastery. With one accord they agreed to let the innocent little boy with the golden locks mark the lines that their habitations and church were to be reared upon, because, said they, nothing but good and a blessing could rest on such a site as one thus traced in the soil.

A foster brother of S. David, known in the Lives of S. Finbar as Mac Corp, came to Ireland, and our saint placed himself under his direction. Mac Corp *i.e.* Mac Coirpre is not known to Irish or Welsh Martyrologists. The name means no more than the Son of Cairbre. After some years Mac Corp persuaded Barr to go with him on pilgrimage to Rome. They went thither, and on their way back, Finbar founded a church in Alba,—possibly by this Fowey may be meant, for Alba was a name given originally to all Britain, but was afterwards limited to Scotland. It is, however, much more likely that it was then that he made foundations in Scotland where his cult was at one time considerable.

In the Life of S. David there is a notice of a visit made to him by Barr on his way back from Rome. Finbar remained with S. David some little while, and then desiring to return into Ireland, and having no boat of his own, S. David lent him one of his own called "the Horse," as it had a figure-head representing that animal. As Finbar crossed over on it, he passed S. Brendan

in his vessel "The Sea Monster," and they saluted each other. A picture of the vessel of S. David was painted and framed in in gold, and was long preserved at Ferns.*

Finbar seems to have made acquaintance also with S. Aidan and S. Cadoc.

On his return to Ireland, Finbar founded a monastic settlement on Lough Eirke, at a place that still bears his name Gongane Barra, or the Chasm of S. Barr. The place soon became famous, and many disciples resorted to him, and he became the head of a large congregation both male and female.

However, the place was incommodious, and S. Finbar abandoned it for Cloyne about fifteen miles from Cork, where he remained for seventeen years. But this site did not satisfy his requirements, and he finally migrated to Corcagh-môr, the Great Marsh, as the name signifies, near the mouth of the Lee, and there he founded twelve churches, and about his settlement in process of time grew up the city of Cork. To consecrate the place S. Finbar fasted and prayed incessantly for three days and three nights. The other alternative method was moderate fasting and frequent prayer for forty days. Finbar chose the severer but more rapid method of appropriating and dedicating a site.

In the life of S. Senan of Iniscathy we are told that that saint took ten foreign monks from his monastery to S. Finbar, but it is difficult to reconcile dates. According to legend, S. Finbar went from Cork to Rome in company with S. Aedh or Madoc of Ferns, S. David and twelve monks to receive consecration from Gregory the Great; Gregory however refused to consecrate him, because it had been revealed to him that Finbar was to receive his episcopal orders in heaven itself. Then comes a nonsensical story of how Finbar and Mac Corp were carried up into heaven and were there elevated to the office of bishops, and how a miraculous spring of oil broke out and flowed over the ankles of those who stood looking up expecting the return of the saints. This stuff may at once be dismissed, and we must not be misled by the introduction into the story of Gregory the Great (590-604). For how long S. Finbar remained at Cork after he had founded it we do not know, but there he died and was buried.

* Vit. S. David, Cambro-Brit. SS. p. 435.

When we come to fixing the date of S. Finbar we meet with difficulties. He was a contemporary of S. David, S. Aedh, and S. Cadoc. S. David's death can hardly be placed later than 550. As I shall shew, when we come to S. Aedh (Hugh) of Ferns, there were two of this name, and Aedh the disciple of S. David died between 565 and 570. S. Cadoc is thought to have died as early as 520, but was probably somewhat later. S. Senan, who sent monks to S. Finbar died 510-520.

Leland, quoting from the Life of S. Wymer, *i.e.* S. Fingar, mentions Barricius as "Socius Patricii," and says that he came to Cornwall, and implies that he did so along with Fingar and Piala. If so, he must have been associated with S. Senan and S. Breaca. Now we are told in his Life that among the holy women under his direction was a Brig, *i.e.* Breaca. And as we have seen, he was on friendly terms with S. Senan. Leland is certainly wrong in calling him a companion of S. Patrick, but if S. Patrick died in 493, then it is by no means impossible that he may have seen and spoken with him. But no mention of Patrick occurs in Finbar's Life. Usually, Finbar's death is set down as taking place in 623: this I consider far too late, and I should rather be disposed to place it at 560.

It remains to give a few of the legendary tales that have attached themselves to Finbar.

As we have seen, the story went that he had been consecrated in heaven, Christ took him by the hand and lifted him up, that like S. Paul, he might see the ineffable glories there. Ever after, that hand blazed with light, so that Finbar was obliged to keep it covered with a glove.

One day Finbar was sitting under a hazel-bush with S. Lasrean, talking about heavenly things, and when they were about to part, the latter besought his friend for a token that God was with him. Now it was in the season of early spring; Finbar prayed, and the hazel-catkins that were swaying above their heads fell off, nuts formed, and leaves appeared. Then Finbar, smiling, filled his lap with ripe hazel-nuts, and offered them to S. Lasrean.

In the Life of Monynna—the Cornish Morwenna—he is said to have visited her monastery. Seeing the approach of the bishop, Monynna was aghast, as in the monastery was only one

little barrel of beer to serve for the sisters, and the travellers approaching were many and thirsty. Hastily she had a vat filled with water, and it turned into very respectable swipes. The origin of the story is not far to seek. The good abbess not having a sufficiency of ale, watered down her supply, and S. Finbar courteously assured her that the liquor was so good that he would not drink too much of it.

In the gloss in the *Lebbar Brecc* on the Martyrology of Oengus is a curious story of Finbar and Scuthin meeting on the sea, probably as the former was on his way from Cornwall, and the latter on his way to Rome. Finbar was in a boat, but Scuthin was walking on the water. "How come you to be making your progress thus?" asked Finbar. "Why not," answered Scuthin, "I am walking on a green shamrock-spread plain." Then he stooped, picked a purple flower and threw it to Finbar, who dipped his hand in the sea, caught a salmon, and cast the fish to Scuthin.

Scuthine and Brendan were bosom friends, and the former had been a disciple of S. David.

S. Finbar's Day is Sept. 25th. He occurs in all the Irish Myrtyrologies.

In Nasmith's edition of William of Worcester the day is given as Sept. 26th, but this is probably a misprint for the 25th.

There are extant several lives of S. Finbar. One in MS. in Bp. Marsh's Library, S. Patrick's Cathedral, Dublin, has never been printed. It contains some details so fabulous, that the Bollandist Fathers shrank from publishing it. By the favour of the librarian, I have been enabled to obtain a copy.

Another life, free from much that scandalised the Bollandists, is in the Burgundian Library at Brussels, and one is in the Book of Fermoy, which is probably the same; so also some MSS. Lives are in the Libraries of Trinity Coll., Dublin, and the Royal Irish Academy.

In Art, S. Finbar should be represented as a bishop holding a branch of hazel-nuts, or with his right hand emitting rays of light.

S. FINGAR, Martyr.

Fingar or Guaire the White was son of an Irish king, called in the Latin legend Clyto. This has been supposed to be a mis-rendering of Olylt, or Ailill Molt king of Connaught in 449, and king of Ireland in 463, who fell in the battle of Ocha in 478. But there is no other ground for this supposition than a guess that Clyto stands for Olylt, and it is more probable—admitting this, that the Olylt or Ailill, who was the father of Fingar, was the son of Mac Dairre of the Hy Bairrche, who with his brothers was expelled their patrimony by the Hy Cinnselach from Leinster. When we read in a monastic account that one of the Celtic saints left his country for the love of God, at the head of a swarm of retainers, we may be pretty certain that he was kicked out. In the legend there is much solemn fooling over Clyto and Fingar. According to it Fingar was converted by S. Patrick, and when the apostle appeared before his father to preach the gospel, he alone stood up. This is an appropriation from the legends of S. Erc and his half-brother, S. Fiacc. Clyto was so angry that he ordered Fingar to leave the island. Several young men who believed joined him, as did also his sister Ciara, or Píala. They took ship and sailed for Brittany, where they were well received by the reigning prince, whose name is not recorded.

The place of landing is uncertain. S. Fingar is commemorated at both Ploudiri in Finisterre and at Pluvinger in Morbihan, but the latter place named indicates that it was there that he constituted his *plou* or tribe.

The chief of the land gave his consent to his settling there, and Fingar diverted himself with hunting. One day he was in pursuit of a stag, when he was separated from his companions. He killed and cut up the stag and placed the carcase on his horse. As he was covered with blood, he sought a fountain where he could wash, but finding none, he drove the point of his spear into the ground, whereupon a spring gushed forth. Here he cleansed his hands and garments. In the process he saw his own face reflected in the water, and fell into great admiration of his personal beauty. "I really," said he, "am too good-looking a fellow for this world," and he forthwith resolved to devote his beauty to religion; and he set to work to erect a hut of branches near the spring, where he might begin his life of mortification and solitude.

Meantime his companions and attendants were sore troubled at his not appearing, and the prince of the country suspecting foul play, arrested them, and threatened them with death unless they produced Fingar. They represented to the prince that it was anticedently improbable that they should murder their leader on whom they all depended, and that they were obviously incapacitated from finding him if they were locked up in prison. The prince having a mind open to an argument, yielded and bade them scour the country and find Fingar. They searched, and at length came on him in his improvised cell by the fountain. The Prince or Duke was brought to the spot, and as Fingar professed his resolution not to return to the world, he was granted the whole territory round, free of impost for ever. This is almost certainly the very extensive district of Plouvinger. The name itself indicates it as the place where Fingar established his clan or *plebs*. It now contains nine daughter churches, the mother church is dedicated to S. Fingar, and his sacred fountain is shown near it.

After some time the desire came over him to return to his native land. He accordingly sailed for Ireland, and on arriving, found that his father was dead, and the members of the sept desired that he should be their chief. To this he would not hearken, but advised that his sister Kiara (the Brythonic form is Píala) should be married to some noble and that her husband should be elected king. But Kiara would not consent to this, she had but one ambition, to join her brother in a religious life. Fingar then advised the sept to leave it to chance, in other words let there be a general scrimmage, to decide who should be their sovereign; as for himself, he would abandon the country.

Accordingly, at the head of seven hundred and seventy-seven men, seven bishops, and with his sister Kiara, he sailed to return to Armorica, but was carried by the winds towards Cornwall.

I may be permitted here to quote the grotesque version of the story as given by Lobineau.

“Etant retourné dans son pays, avec le dessin de convertir à Jesus Christ ses compatriotes, il y refusa la couronne que le mort venait á enlever à son père, et que ses sujets lui présentaient avec un empressement qui marquait bien que ceux qui professent la véritable foi ne manquent jamais de fidélité à leurs souverain légitime.”

Hardly had he started before Hia, a virgin, who had resolved on accompanying Kiara, came down to the shore, and to her dismay saw the boat already in the offing. But a leaf was floating on the waves. With a stick she drew it towards her, and trusting to God stepped on to it, when the leaf expanded, and she was wafted upon it over the sea, and arrived in Cornwall, where she landed in Hayle Bay, and constructed for herself a cabin, where now stands S. Ives.

Sometime later Fingar and his party arrived in the same harbour, and disembarked. On landing, Fingar found a little dwelling in which lived a holy virgin, but unwilling to incommode her, the party passed on and went to Connerton. Here was a worthy woman who was ready and willing to entertain the party; and, to make beds for them, she at once tore down all the thatch from her roof. She had but a single cow, but that she immediately offered the party. They fell on it, killed, cut it up, roasted and ate it. After that, Fingar collected the bones, put them into the skin. The entire party, led by the seven bishops, prayed, and up stood the cow, lowed, shook herself, and suffered herself at once to be milked. After this the cow always gave three times as much milk as any other, and from her arose a special breed which continued in Cornwall to the time of Anselm who wrote the legend. The next thing to be done was to restore the roof which the woman "had torn away," and this was accordingly done.

The company now went on their way, eastwards. S. Hia no more appears in the tale. She had apparently taken huff at their sailing without her, and she remained where she had established herself, and lucky it was for her that she did so. News had reached Tewdrig, the prince, then at Riviere on the creek opening east out of the Hayle estuary. He did not relish this invasion of Irish, and he armed men and went in pursuit. Fingar and his party had slept at Connerton, and now they moved south in a body to the point where now stands the church of Gwinear. Here Fingar and a companion left them to go forward and explore the ground. He came, we are told, to a certain valley, where he sat down. Being thirsty, he drove his staff into the ground, and elicited a copious spring of beautifully clear water, "*utriusque duplici saxo decenter inclusus, usque in hodiernam diem copiosa vena fluitare non cessat.*"

The spring is that at Tregoth, and a very fine spring it is. It has been enclosed and conducted by a drain pipe to flow into a large tank, that is walled round.

Meanwhile Tewdrig "*veniens improvisus a tergo*" had fallen on the party that was resting on the slope of the hill, and had put them to the sword. Fingar, hearing cries in that direction, retraced his steps, and on surmounting the elevation due south of the site of the butchery, saw what had taken place. Turning to his comrades he said, "See—this is the place where our labours are to be brought to an end. Let us go forward and meet our fate." On coming up to Tewdrig, "You son of a devil," was his choice address, "do your father's work quickly." Then, kneeling down, he extended his neck, and the tyrant, at a single blow smote off his head. Fingar had planted his staff at his side, and there it remained, took root and grew into a tree, but of what description, Anselm was unable to state.

Almost immediately, the decapitated saint rose to his feet, picked up his head and walked with it to the top of the hill. But here he encountered a couple of wrangling women, who addressed each other in such abusive terms, that the saint exclaimed "I cannot endure this!" and he cursed the spot that thenceforth it should grow no other crop than scolds.

The hill is the bit of moor behind Gwinear, now covered with the refuse of the manor mine. Disgusted at the language employed by the women, S. Fingar turned aside and walked in the direction of Rewala, but coming, in the bottom, to a beautiful fountain, he proceeded to wash his head there "*in quo loco gratissimus fons, jugi rivo, usque hodie emanare non cessat.*"

This well is called Tammis or Keat's Well, and the cottagers of Relistien have recourse to it for their water. It is not easily found, being in a furze-brake, near another spring and stream. It lies deep, and has steps cut in the rock, or built descending into the water, which is of the purist quality. But Fingar's perignations did not end there. Having cleaned his head he returned to the site of the massacre, which at the time when Anselm wrote was divided from the well by a small wood. There Fingar sank on the ground and expired. A copious spring issued from the

spot where his head had been struck off, and this was flowing at the time when Anselm wrote, near the tree that grew out of the saint's walking stick.

This spring has been drained away by the mines, and now issues from an adit some way below the church.

If we reduce all this fable to its elements, this is what we arrive at. Fingar landed at the mouth of the Hayle estuary and went to Connerton, where he spent the first night. Then he went south. He had outstripped his companions, and was refreshing himself at the Tregotha spring, when he was recalled by the cries of his companions.

All the nonsense about the march down hill to wash his head was invented later to give some sanctity to the Tammis Well; and the curse on the hill was a local joke greedily picked up by Anselm. The well at Tregotha is still regarded with superstitious veneration; recently, a young man whose arm had been broken went daily to it, to plunge the limb in the water, under the belief that this would suffice for setting and healing it.

But to return to the legend. Tewdrig having accomplished his bloody work departed, leaving the dead scattered where they had been slain.

The ensuing night a countryman named Gur (Gwyr) dreamed that Fingar appeared to him and bade him bury him decently. Gwyr woke up his wife, and told her his dream, but she bade him do nothing of the kind, as Tewdrig might resent it. Next day he went out hunting and pursued a stag which fled to the spot where lay the body of Fingar, and fell down before it as if imploring protection of the dead saint. The dogs also on coming up would not touch the stag, but went down on the ground, with their tails between their legs about the sacred body. Gwyr now at once proceeded to bury Fingar on the spot, and he went about the scene of the butchery burying all the rest. Some time after a church was erected over the grave.

Anselm finishes off the story with some tales of miracles performed later, that are not particularly delicate. Where Anselm, the writer of this wonderful legend lived, we have no means of telling. That he knew the sites is obvious. He is particular in describing them, but he is most vague relative to sites in Brittany.

His narrative is clearly based on popular tradition. There is always some truth at the bottom of such traditions, but it is not always easy to arrive at it.

The truth would seem to be this, that Fingar was obliged to fly Ireland, to save his life. If, as is possible, he were one of the Hy Bairrche who were dispossessed by Crimthan and the Hy Connselach, then we have a reasonable explanation. Ailil's brother, later, assassinated Crimthan and recovered his own patrimony; and, perhaps, a rumour to this effect reached Fingar, and he returned to Ireland to try his luck, but the Hy Connselach were too powerful, and he was obliged at the head of a fresh party of exiles from the Hy Bairrche country to attempt to return to Brittany, where he had already settled and established a *plou*. Unfavourable winds, however, drove him on the Cornish coast, and there Tewdrig, who had suffered severely from Irish invasions, slew him and some of his followers. We are not, however, told that either Hia or Piala (Kiara) were put to death.

There were later descents of Irish, soon after, under Breaca and Buriana, and these effectually planted themselves in Penwith and Carnmarth, and then the cult sprang up of their fellow Irishmen who had preceded them.

As already intimated, Fingar is honoured not only in Morbihan, but also in Finisterre, at Ploudiri, where he is the patron of the daughter church of Loc-equinger. But as there is another commune of the same name with the same dedication in S. Thegonec, in Finisterre, we may conclude that, although the legend says nothing about it, Fingar brought over a second colony from Ireland which he planted in Léon, and this expedition in which he lost his life was actually the third.

Lobineau and the Bollandists put the date of the martyrdom at 455, and this is possibly too early. S. Fiace who belonged to the same generation as Ailill, was born about 435 and died about 520. But it is, it must be understood, mere conjecture in making Fingar a son of Ailill of the Hy Bairrche. It is needless to say that no Irish historian knows anything of Clyto. S. Fiace would, if the identification be admitted, be a half-brother of Fingar, and that may help to account for the incident of the rising out of respect to S. Patrick being transferred from Fiace to Fingar.

The Church of Gwynear is supposed to mark the site of the martyrdom.

Wilson in the second edition of his martyrology (1640) gives his day as March 23rd.

The Bollandists follow Wilson, Colgan by mistake on Feb. 23rd.

In Brittany on Dec. 14th.

Gwynear Feast is on the Sunday after the first Thursday in May.

In the diocese of Quimper, Loc Equinger is dedicated to him, and another place of the same name in S. Thegonec. At Langon he was venerated as S. Venier, and his sanctuary was resorted to as early as 838. He became invested with the attributes of the Goddess of Love, and was in repute among the amorous. To obviate inconveniences due to this identification, the church has been rededicated to S. Agatha.

In Brittany he is regarded as a bishop. But for this there is no justification in the Life.

S. FRANCIS, Confessor.

A chapel at Mitchel bore this dedication (Reg. B. Stafford, 11th Oct., 1411).

S. GELVIN, Bishop, Confessor.

We learn from Bishop Stafford's Register, 1398, that there was a chapel with this dedication in the parish of S. Sithney (p. 225).

Gelvin is probably the Saint whom the Bretons call Goulven. He was the son of an emigrant from Britain, named Glaudan, who arrived with his wife Gologwen in a single coracle on the beach of Brengorut, in Plouider, on the North of Finisterre. The place of landing is called the Anse de Goulven. They found the country covered with forest. There was near the water but one cottage occupied by a churl, who did not relish the arrival of travellers and refused them hospitality, although the young wife of Glaudan was about to become a mother. The Briton was obliged to make for her a rude cabin of wattles and thatch it,

and under this poor roof Gologwen gave birth to her child, Goulven or Gelvin. The exact spot is now occupied by a little chapel not far from the parish church of Goulven. Glaudan, in his quest for a spring of water, lost his way in the forest and was absent a whole day. Meanwhile, the poor mother, parched with thirst, desiring water, prayed, and a jet of water rose out of the ground—at least so says the legend. The spring is still shown.

After a while, the chieftain of the district, Godian by name, extended his protection to the couple and their child, that is to say he took them into the number of his personal retainers. Gelvin was baptized and given some education.

At an early age he resolved on embracing the religious life, and he retired from the world to a spot near where he had been born, and there constituted his *peniti* or cell. At three points in the forest he planted crosses, which indicated the limits of his lawn or sanctuary, and these are still pointed out.

The Count or regulus of the country soon adopted him as the spiritual protector of the land, and called on him to curse the pirates who troubled the seaboard. As the imprecations of the Saint were powerful enough to give the Chief success, he granted Gelvin lands in return and assisted him in the erection of a church.

He had a disciple named Maden.

One day Gelvin said to him: "There is a well-to-do farmer named Joncor, at Enemeur, go to him and ask for a gift—whatever he has in his hands at the moment of your addressing him."

Maden went, and found the farmer ploughing. Joncor stooped, took up three handfull of earth and put them in the lap of the disciple, and bade him return with them to his master. Maden carried the earth back, but looking at it on the way found it converted into gold; and out of this gold, Gelvin fashioned three crosses and three angular bells and a chalice. The legend in a poetical form records the grant of land by Joncor to the Saint, which under his good tillage produced a sufficiency to enable him to purchase metal wherewith to make sundry necessary articles of furniture for his church. S. Paul, of Léon, heard of his merits and had communication with him.

After the death of S. Paul, in or about 570, he was succeeded by Cetomerin who died shortly after, and then Gelvin became abbot and bishop of Léon. He probably died about 590.

The legend of S. Gelvin is very late. It can not, as it stands, have been written before the 12th century, but it is probably based on earlier material. It, however, falls into gross anachronism when it makes of the chief who befriended Gelvin, Count Even, who belongs to the 10th century.

See "Saint Goulven, Texte de sa vie ancienne, avec notes et commentaire," par A. de la Borderie, Rennes, 1892.

The name of his father Glaudan is the Welsh Golendd-an, and that of his mother, Gologwen is Golendd-gwen.* They are quite unknown to the Welsh.

S. Gelvin's day is July 1.

S. GENES, Bishop, Confessor.

The dedication of a church in the deanery of Trigg Minor to S. Genys or Genes, leads to the suspicion that the original founder belonged to the Brychan migration. And we find that there was a Gwynys who was of the children, or rather grandchildren of Brychan; he is accounted the founder of Llanwnwr, in Cardiganshire. His day in the Welsh Calendars is Dec. 13. The actor-martyr Genes has supplanted the original patron of S. Genys, because he had the good fortune to find a place in the Roman Martyrology.

S. Genes, M., at Rome is commemorated on Aug. 25.

S. Genes, M., at Arles on the same day.

In the Tavistock Calendar, S. Genes is on Aug. 25.

But S. Genys was a church under Launceston Priory, and in the Calendar of that church, the Saint was entered as an Archbishop of Lismore in Ireland, and as one of three brothers of the same name, who all lost their heads. S. Genys was commemorated at Launceston, on May 2nd and 3rd, and the Translation of his head on July 19th.

* The names derive from Golen, light, bright,

All that we can conclude with any safety from William of Worcester who gives us this information, is that at Launceston and S. Genys, it was well understood that the Saint was from Ireland, and that he was not the Roman or the Arles Martyr, and that he was a bishop.

There was, however, considerable confusion of mind about him, he was supposed to be brother of the other two Saints of the same name, who did have their heads struck off, and it was fabled that he had shared their fate.

As to his connexion with Lismore, this is also apocryphal. The diocese was never archiepiscopal, nor was there any bishop of his name there. Lismore Abbey was founded by S. Carthage, the younger, about 630.

At Dol, a Genevius is commemorated on Aug. 29. He is supposed to have been an early bishop, and at Quimper is a S. Geneste or Vinidic, to whom the church of Cast is dedicated, and where is his Holy Well.

The only Irish Saint at all possible is S. Canice, of Achadboe and Kilkenny. His name Cainigh has been Latinised as Cannicius, and in Irish has become Kenny, and in Scotch Keneth. Canice was born in Londonderry about 516, of obscure and poor parents. He went to Wales where he became the disciple of S. Cadoc, at Llancarvan, and made the acquaintance of S. David, S. Maidoc, and of Gildas. He spent a good deal of his time in Britain, and travelled on the continent as well. He paid at least one visit to Rome. When at Llancarvan he was noticed for his punctuality and promptitude. This was shown on one occasion when he was writing. The signal was given for prayers, when he started up and left a letter O half finished.

In Ireland he placed himself under instruction by S. Finnian of Clonard. He became intimate with S. Columba, of Hy, and was often with him in Alba, labouring at the conversion of the Picts. His principal foundation was Achadboe in Queen's County, and he was much mixed up with the political troubles of Ossory.

If we could be sure that Canice was the Genys of N. E. Cornwall, we would be justified in giving his life at some length.

What is certain is that the Genes of the Cornish parish settled there and established an ecclesiastical tribe, as several fields of the glebe comprise the "Sanctuary."

The Village Feast is on Whit-Sunday.

There are springs near the church, but no tradition exists as to any of them having been a Holy Well. The church, picturesquely situated, has been horribly injured by "restoration." It looks like a skeleton from which the flesh has been picked by vultures.

The roodscreen and old benchends were destroyed at this "restoration."

It may be observed that a foundation of S. Cyngar, in Glamorganshire, was known later as Llangenyys. (Rees: Essay on Welsh Saints, p. 183). But S. Genys of N. E. Cornwall cannot be the same, as the tradition was strong of his Irish origin, and Cyngar was not Irish.

S. GERAINT or GERANS, King, Martyr.

Geraint, Prince of Domnonia, is too heroic and interesting a character to be forgotten. It is, however, by no means certain that he was Sovereign in Devon and Cornwall only, and not a Dux Britannorum, or Pendragon over all the minor princes. For we find him founding a church in Hereford, and more remarkable still, he was the father of Caw who was a warrior in North Britain, and was driven out of his territory by the Picts. What makes the matter more perplexing is that there was a Domnonia between the Clyde and the Firth of Forth, and that Geraint was there to the fore in the great battles that culminated in the rout of Catraeth in the Lowlands is rendered probable from mention in the Gododin. His principality is called Gereinwg, but it is not clear where that was. Whether he exercised princely rights over both regions of Domnonia, or whether he was recognised as general Sovereign over all Britain, or whether, driven out of the North, he fell back on Cornwall, it is impossible to say. In Cornwall he has left his mark.

It is of course also true that there were more of the same name, and that the Geraint of the Gododin may not be the same as Geraint of Cornwall. But the Welsh pedigrees are singularly unanimous concerning him. Geraint ap Erbin and his family occur in them all without variations.

He was the son of Erbin, whom I have identified with S. Ervan, and was grandson of Constantine Gorneu or the Cornishman. A Prince by right of birth, he was constrained to fight for his throne and people against the Saxons.

His wife was that touchingly beautiful character, Enid, whose story has been revived by Tennyson. By this sweet woman, he was father of five sons and one daughter. His son Cador or Cado, became Duke of Cornwall, and is associated with Arthur in romance. Another son, Solomon or Selyf, was King, and father of S. Cybi or Cuby.

Another, Cyngar, was the Saint already referred to under the name of Doewin. Another, Jestin or Justinian has been supplanted by S. Just, but is not quite forgotten in Brittany.

A good deal of romance is associated with the Domnonian Prince Geraint, and has been worked up to form one of the tales in the Mabinogion. Geraint's name occurs in the legend of S. Senan. According to the story Senan was dining with the King, when news reached the latter that one of his servants had been killed by wolves. In return for his dinner, Senan restored the man to life. Senan died in 544, and Geraint fell at Longborth in 522, so that it is quite possible that Senan and Geraint may have met. Senan is the Sennan of Land's End.

Geraint is spoken of in terms of high encomium in the Gododin of Aneurin (Myrr. Archaeol. I., 13). His only son who was not a saint was Garwy, who was celebrated as one of the three amorous and courteous Knights of Arthur's Court (Tr. 119).

There was another Geraint, who is not to be confounded with the Saint, who was probably his grandson, who figures in Arthur's latest battles. In the life of S. Teilo this prince is mentioned. When the Saint was going to Armorica at the head of a large migration of his countrymen, at the time of the Yellow Death, about 547, which was then desolating Wales, and which carried off Maelgwn Gwynedd, he was hospitably received

by Geraint, King of Cornwall, to whom, previous to his departure, the Saint promised that he should not die until he had received the communion from his hands.

Accordingly, when death approached the King in his bed, S. Teilo was miraculously informed of his situation, and at once proceeded to fulfil his promise, and at the same time to return to Wales, as the pestilence had ceased. As they were about to embark, Teilo desired his followers to convey to the ship a stone sarcophagus which he had provided for the King; but they declared their inability to convey it to the coracle which it would swamp. Teilo then harnessed to it ten yoke of oxen, which drew it to the shore, where he launched it on the tide, and the sarcophagus swam before the vessel and reached the Cornish coast before them.

They landed at Dingerein, and Teilo at once proceeded to visit the king, whom he found still alive, but who on receiving the communion immediately expired, and his remains were laid in the sarcophagus provided for him.

Nor again must S. Geraint be confounded with Geraint III., Prince of Devon, doubtless a descendant, to whom S. Aldhelm wrote in 705. The Saintly King is noted in one of the Triads for having had a fleet of six score ships with six score men in each (Tr. 68). This fleet was in the Severn, and the fatal battle in which Geraint fell was at Llongborth on the Parret, the Pedrydan of the Anglo Saxon Chronicle.

Geraint is not unknown in Brittany, or, to be more correct, *was* not unknown. A parish near Ançenis, in the diocese of Nantes, bore his name as S. Giron, or Geruntius, which is the Latin form taken by Geraint. But of late he has been supplanted by the fabulous S. Gereon of the Theban legion.

The church of S. Gérard, in the deanery of Pontivy and the diocese of Vannes, is dedicated to him. In Belle Ile at Le Palais, is a church bearing his name, and there he is commemorated on March 5; nothing is there known of him, and Kerviler in his Breton Calendar, calls him a regionary bishop, the companion of S. Patrick, which is mere guesswork. S. Patrick had no fellow worker of that name. On April 1, the Irish

Martyrologies commemorate the sons of Geran. Who they were is not said, nor who the Geran is who is there mentioned. Gereon the fabulous martyr at Cologne is commemorated on Oct. 10.

In Cornwall the church of Gerrans claims him as founder. His palace was at Din Gerrein in the parish, where earthworks remain. This is probably the Dinurrian from which a Bishop hailed, Kensteg, who made his submission to Archbishop Coelneth, in or about 866. Geraint's tomb was shown at Carn Point, where he was said to lie in a golden boat, with silver oars, an interesting instance of persistence of tradition in associating him with ships. When the tumulus was excavated by treasure seekers in 1855, a kistvaen was discovered and bones, but no precious metal. As S. Geraint fell at Llongborth he would hardly have been conveyed to Cornwall for interment.

In Anthony, in Roseland, is Kill-Gerran, the cell of Geraint. In Philleigh parish was a chapel, now ruined, but the wood in which it stood still bears his name. Gerran's Bay and Gerran's Point also recall him. In the Myrrian Archaeology is a poem by Lywarch Hên as an elegy on his death.

It has been thought that the virtuous wife of Caradog Freichfras who figures in the ballad of the Boy and the Mantle, and whose name was Tegau Eurfron was a daughter of Geraint, but this is not certain. According to one account she was daughter of Nudd Hael.

No representations of Geraint remain, but were he to be figured, as he ought to be in some of our churches, he should be crowned as a King, by his side a golden boat, with silver oars, and in his hand a sword.

S. Gerran's Feast is on 10th August.

S. GERMANUS, Bishop, Confessor.

Germanus, Bishop of Auxerre, according to the Welsh pedigrees, was son of Redgitus, and his sister was married to Aldor or Audrian, brother of Constantine of Cornwall, or "The Blessed." It is unnecessary to give here his history, with any approach to fulness, as it is easily accessible. I will confine myself to his connexion with our islands.

The British Church being troubled with the heresy of Pelagius, who taught that man could fulfil all righteousness unassisted by Divine Grace, sent to the Bishops of Gaul for counsel. A synod was called and Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, were appointed to visit Britain.

In 429 these prelates came to our Island. They had a rough crossing, but happily having some casks of olive oil on board they broached them and poured the contents on the waves, and this served to still the waves immediately about the boat.

“When they got to work in Britain, they proceeded on a definite plan. Some sixty or seventy years before, Hilary, the Bishop of Poitiers, dealing in Gaul with the great heresy which preceded this, had found it of great service to go about from place to place and collect in different parts small assemblies of the bishops, for free discussion and mutual explanation. He found that misunderstandings were in this way, better than in any other, got rid of, and differences of opinion were reduced to a minimum. Germanus and Lupus dealt with the people of Britain as their predecessors had dealt with the Bishops of Gaul. They went all over discussing the great question with the people whom they found. They preached in the churches, they addressed the people on the highroads, they sought for them in the fields, and followed them up by-paths. It is clear that the visitors from Gaul could speak to the people, both in town and in country in their own tongue, or in a tongue well understood by them. No doubt the native speech of Gaul and that of Britain were still so closely akin that no serious difficulty was felt in this respect. They met with success so great that the leaders on the other side were forced to take action. They undertook to dispute with the Galicans in public. The biographer is not an impartial chronicler. The Pelagians came to the disputation with many outward signs of pomp and wealth, richly dressed, and attended by a crowd of spectators. Beside the principals, we are told that immense numbers of people came to hear the dispute, bringing with them their wives and children; coming, in the important phrase of the biographer, to play the part of spectator and judge. The disputants were now face to face. . . . The bishops set the Pelagians to begin, and a weary business the Pelagians made of it. Then their turn came. They quoted the scriptures.

The opponents had nothing to say. The people to whose arbitration it was put, scarce could keep their hands off them. The decision was given by acclamation against the Pelagians.”*

Nennius,† in his “British History,” has preserved portions of a British account of the acts of S. Germanus, whilst in our island, and although there is a certain amount of fabulous matter mixed up with it, yet we are justified in supposing that the narrative is substantially historical.

According to this Welsh account, Germanus met with much opposition in Powys from the King, Benlli, and when he approached the city where he was, probably Uriconium or Wroxeter, had the gates shut against him. Germanus and his clerks remained without, fasting. They were however supported by the keeper of the gate, Cadell Deyrnllwg. As Benlli persisted in refusing to receive the Saint, fire fell from heaven and consumed the palace and the King, and Cadell was elevated to become King of Powys in his room.

Now if we translate this out of legendary language into that of history, we shall discover that the facts were that Germanus finding the King of Powys obstinate, blessed and encouraged an insurrection under Cadell, which proving successful, Cadell became King and head of a new dynasty, “his offspring governing Powys unto this day.”

Cadell was by no means of the low origin attributed to him in this story. He was chief of a district in the present county of Denbigh, and married a daughter of Brychan. That this was a dynastic revolution favoured by Germanus seems abundantly clear. Mr. Rees (Essay on the Welsh Saints) holds that the incident belongs to the second visit of Germanus to Britain.

* Browne (B. of Bristol): “The Church in these Islands before Augustine,” S.P.C.K., 1897, p. 92, *et seq.*

† Zimmer (H.) in his “Nennius Vindicatus,” Berlin, 1893, has successfully established that the author was called Nennius, that he compiled his History in 796 out of pre-existing material, mainly out of an earlier anonymous History written in Alcluith 679. Nennius himself wrote in Bualt, part of Herefordshire. He has also demonstrated that the Vatican Nennius is late and comparatively worthless.

Among the material Nennius employed, was the Welsh Life of S. Germanus, of which all we now possess are the extracts made by him.

Germanus made a second visit to Britain in 447, and on this occasion was accompanied by Severus, Bishop of Treves. It was in part a political visit. Vortigern was the King of the Britons, and not only was his life scandalous, but he had also invited the Angles and Saxons into the Island. A party under Ambrosius was impatient of his rule. Germanus was asked to denounce him and give him over to destruction. In the Mediaeval account Germanus fasted for forty days and nights on a rock, engaged in prayer, that the sins of Vortigern might be forgiven him, and finally when the King fled to a castle in Carnarvonshire, the Saint followed him and with his clergy fasted and prayed for three days and three nights, when fire fell from heaven and consumed the king and the castle.

We must translate this out of monastic language of the Middle Ages into the words and ideas of the present, and then we find that the party opposed to Vortigern invited Germanus to curse the king, and gathering about the castle they set it on fire and so ridded themselves of the impious king.

The story told by Bede, of Germanus rallying the Britons against the Picts, and of the "Alleluiaic Victory," is too well known to be given here.

I turn to a point of great importance, his sending of S. Patrick to Ireland.

Probably in his first visit to Britain Germanus made the acquaintance of Succat, a young British Christian, and he induced him to accompany him to Auxerre, where he trained him for the mission field, and sent him to finish his religious education at Lerins. He then consecrated him Bishop in the basilica of S. Amator, his immediate predecessor in the see of Auxerre,* and Succat who

* Zimmer has succeeded in clearing up what was a difficulty before. Patrick was said to have been consecrated by a certain Bishop Amatorex, near Auxerre. Now Amator preceded Germanus, but there was a basilica near Auxerre bearing the name of Amator. He suggests that the consecration took place in this church. As to the name Amatorex, it is thus formed. The Irish turned Amator into Ainmire, a familiar name, and then when the name was re-latinised, the title of Rex was added to the name. As to the fable of S. Patrick's having received commission from Pope Celestine, it was a wilful invention of the Roman party in the Irish Church in the 8th cent., just as a forged account of the legation of Lucius to Pope Eleutherius was framed to support the same party in England. See Zimmer, pp. 123 and 144—154.

assumed the name of Patrick started on his eventful mission. No man better suited to the task could have been found. Having been for some years a captive in Ireland, he could speak the Scottish or Gaelic tongue, as well as his native Welsh. As the English church has to thank S. Gregory for sending Augustine, so has the Irish church to look to the thought and care of Germanus of Auxerre for sending to them S. Patrick.

With the remainder of the Life of S. Germanus I will not here concern myself.

According to the Welsh account, whilst in Britain Germanus formed two monastic establishments, one at Caerleon and placed Dubricius over it, the other at Caer Worgorn under S. Iltyd. This latter is Llantwit. It is hard not to suppose that S. Germans on the Lynher is not another of his foundation. He may have used the estuary of the Tamar as his port in coming and going, and have deemed it advisable to have a centre of right doctrine in Cornwall as well as in Wales.

The dedications of S. Germanus are :—

S. German's on the Lynher.

The Parish Church of Rame.

A Chapel at Padstow (B. Stafford's Reg., 1415).

The Parish Church of Week S. Germans, Devon.

S. German's day is July 31.

In the Bodmin Calendar, S. Germanus, B. of Paris, on May 28.*

A fragment of a Cornish Mass of S. Germanus exists, and in it he is asserted to have preached in Cornwall.

He died in 448.

In Art S. Germanus is represented with a mule at his feet. He went to Ravenna to see the Empress Placida, and the beast he had been riding, a mule, fell dead-beat when he reached the palace. The Empress would have given him a horse, but he replied that he would return home on his mule. He laid his hand on and caressed the weary beast, and it rose and bore him to his lodgings.

* Misprinted by Nasmith, May 27.

His biographer, to adapt a simple story to the perverted taste of the times, made the beast fall dead, instead of being dead-beat, and so without much difficulty twisted a natural incident into a miracle.

S. GERMOC, King, Confessor.

Germoc is said by Leland, quoting from the Legend of S. Breaca, to have been a King, probably a princeling from Ireland and leader of the band that descended on Penwith like a flight of locusts. Tradition says that Breaca was nurse or foster-mother of S. Germoc.

According to William of Worcester—who says he was a Bishop—his festival was on S. John the Baptist's Day; but at Germoe it is now observed on the Sunday after the first Saturday in May.

No little difficulty is found in determining his history. The name at once reveals itself as a diminutive of Germ, that might be either *German* or *Germoe*, and doubtless he was called indiscriminately one or the other. But which German was he? There were two, apart from the Bishop of Auxerre, one became Bishop of the Isle of Man, and was a companion and disciple of S. Patrick. He would almost certainly have been from the North of Ireland, whence Man was colonised. The other German is also called Gemman and Mo-Garman, the *Mo* being a term of affection. The Rev. J. F. Shearman thinks they were the same* But this can hardly be. German or Gemman, was a bard of Leinster near the confines of Neath. He was a disciple of S. Kieran abbot of Saighir, and this will account for his making one of the migration to Cornwall. He had a son named Enan, of Rosmore, in Gorey, Co. Wexford, who was the earliest to write the Lives of the Saints.

S. Columba after having been ordained deacon in the Monastery of S. Finnian of Moville, set out for Leinster, and became a pupil of German, then advanced in years, and after spending some time with him, entered the Monastic school of

* *Loca Patriciana*, p. 298.

Clonard under another Finnian. We find that S. Gemman applied to this latter with a poem he had composed, "*habens secum quoddam carmen magnificum*," † in honour of the abbot of Moville.

"Neither gold, nor silver, nor precious raiment," said Gemman, "do I ask of thee for this eulogy, but one thing only : the little land which I have is barren ; wouldst thou make prayer that it become fruitful." Said Finnian : "Put the hymn which thou hast made into water and scatter the water over the land."

This was done and the land became fertile.

German went to visit his master, whereupon Kieran proposed after prayer to perform one of his penances, to go into a tub of cold water, and he invited German to come in with him. This German did—but the water was so cold that his teeth chattered, and he was about to scramble out, when Kieran assured him that if he would only remain in and bear it a little longer, he would get over the sense of the intense cold. German did so.

Presently Kieran exclaimed, "Heigh ! a fish ! a fish !" and between them the two nude Saints succeeded in capturing a trout that was in the vat. "I rejoice that we have got the fish," said Kieran, "for I am expecting home to day my old pupil Carthagh, whom I had to send abroad, as he was rather disorderly as a disciple—and he will want his dinner."

This Carthagh was son of Aengus, King of Munster, who was killed in 489 ; consequently we find German who tubbed with S. Kieran was a contemporary of those who invaded Penwith, and I have little doubt he is the same as Germoe or Germoc.

According to Leland, two of Germoc's companions were Helena and Thecla. These were his brother Helan and his sister Fracla. They left Ireland along with Gibrian and Tressan two other brothers, and after a brief stay in Cornwall crossed into Brittany and pushed on their way among the Franks. Gibrian and Tressan obtained some success at Chalons-sur-Marne. Sigebert of Gemblours, gives 509 as the date of their arrival there. Tressan finally settled at Avenai, others of the party were

† Codex Salamanc, p. 202 ; Book of Lismore, p. 227.

Veran, Aelran, and Petran. Floddard also makes mention of the arrival of these Saints. The party of Irish Missionaries reached Rheims whilst S. Remigius occupied the see (459-533).

The old name for Wexford Harbour was Loch-Garman, but whether it took its name from our Saint, the son of Goil, we have no means of judging.

Though Germoc may have been of royal descent, he was hardly a King, and would be more appropriately figured with a harp, than crowned. There is a fresco of him in Breage Church. The date of his death would be about 530. The day of S. German Mac Goil in the Irish Calendars is July 30.

Germoe Feast is on the first Thursday in May.

William of Worcester says that his Day was June 24.

In the church-yard of Germoe is a singular structure, whether a tomb cannot be told. It is called S. Germoe's Chair. It existed in the time of Leland. There is also the Holy Well of the Saint near the Church.

S. GIDGEY, Virgin.

The name is a corruption of Lidy, whose body reposed at S. Issey. There was, and there is now, a chapel in the parish of S. Issey bearing her name; at Canaldidgey, a farm also preserves the name in a less corrupt form.

The church of S. Issey was dedicated to S. Ida or Itha, and was supposed to preserve the bodies of SS. Ida and Lidy. Lidy may have been a disciple of S. Itha sent to Cornwall to found there a *daltha* or pupil church.

The chapel of S. Gidgey was formerly called Sanzidgey.

She is probably the Irish Luigsech of Droma-da-dart.

Her day, according to the Tallaght and Donegal Calendars, is May 22.

She had companions Aghna and Caissin. As she belonged to the S.W. of Ireland, she may have been of Itha's house, and brought over by S. Petrock to found a College for women in Cornwall, observing Itha's rules.

S. GLUVIAS, Abbot, Confessor.

This Saint is perhaps the Glwys, son of Gwynllyw Filwr, King of Wentloog, who settled in Cornwall, according to Welsh accounts. He was brother of S. Cadoc.

There was a chapel in the valley of Lanherne, and the farm by it is called Gluvian, which seems to point out that the chapel bore the same dedication at the parish church of Gluvias.

In Domesday this latter is called San Guilant, and in the Exeter transcript Sain Guilant. Gluvias is certainly quite out of the region occupied by the Brechnock-Gwentian settlers, but as Glwys belonged to a later generation, and did not probably come into Cornwall till the settlement in the North was a *fait accompli*, and the excitement and resentment caused by the invasion had somewhat abated, this may explain his church being found on the Fal.

The Feast is on the first Sunday in May.

S. GONANT, Hermit, Confessor.

Otherwise called Gomond. The real name is Conan. He was a hermit at Roche, where the parish church is dedicated to him. The popular tradition is that he was a leper who lived in the hermitage on a rock, and was daily attended by his daughter who brought him meat and other necessaries. He had a well cut in the rock whence he drank.

The date at which he lived is uncertain.

His feast is on the Sunday before the second Thursday in June.

S. GULWAL, Virgin, Abbess.

It is tempting to identify the Cornish Gulval with S. Gudwal or Gurval, who is venerated in Brittany and at Ghent, and about whom a good deal is told, but nothing very reliable. However, Bishop Grandisson in his Register, in 1328, gives Gulval as Ecclesia Sanctae Welvelve de Langstly, and this settles the dedication. See under S. Wulvella.

S. GURON, Hermit, Confessor.

This was the saintly recluse who surrendered his cell at Bodmin to S. Petrock when he arrived there. He then retired to another place (Leland, Col. 1, 75).

Gorran in the deanery of St. Austell is probably the place he chose. He crossed the watershed and settled between Tywardreath Bay and that of Veryan. He had a chapel at Gorran Haven and also a chapel at Bodmin.

William of Worcester from the Bodmin Antiphonary calls him Woronus, and styles him Confessor.

His feast is on April 7.

The Holy Well in the church-yard at Bodmin is called by his name. Bodmin is Bodd-Mynachau, the place of abode of monks.

It is possible that Guron is identical with the Saint Goneri who receives veneration, according to Albert le Grand, in Brittany on the same day, April 7, although the day of his death was July 18. Lobineau had under his eyes a MS. life of the Saint, written in the 13th cent., but based on an earlier life. This has been lost, and all we know of S. Goneri is through his summary, and the more diffuse life in Le Grand. He was a native of Britain who left this island for Armorica and landed at Vannes. He went into the country and formed for himself a hermitage in the forest of Brenguilly near Rohan. There he was one day engaged in prayer, when the chief of the district rode by, and seeing a stranger settled on the land without his permission ordered his servants to drive him off. The steward intervened but in vain. The chief who is called Alvandus, rode hence to Noyala, and left his huntsmen to maltreat the unfortunate settler. They fell on Goneri, beat and kicked him and broke two of his ribs.

The steward returned after Alvandus had reached his residence and did not suffer Goneri to be further maltreated. He went further. He told his lord how harshly the poor priest and saint had been dealt with and how severely he was hurt. Alvandus was sorry, and probably afraid lest he should suffer through the imprecations of the Saint, and he saw to his being healed, and suffered him to continue in peace.

After a while Goneri moved into Domnonia, to the neighbourhood of Treguier, and placed himself under S. Tugdual at Plougrescant. There he died.

In 1514, the Bishop of Treguier ordered that his commemoration should take place on the first Tuesday in April. The people of Treguier keep the feast on April 7.

His name has been changed in Latin to S. Veneridus.

The name of Guron occurs in the *Liber Llandavensis*. It may be a mere coincidence that Goneri and Guron are commemorated on the same day. The Breton name cannot, as it stands, be deduced from any Celtic root. It has come to us much altered.

A very curious Pagan myth has attached itself to S. Goneri. One day he was attacked by robbers who made a fire, threw him into it and left him to be consumed. Some hours after, a holy beggar passed and saw a heap of cinders with a fresh ripe apple on top of it. This he took, and coming after a while to a cottage, he gave the apple to a young virgin. She ate it, and became a mother and when the child was born, with a loud voice it proclaimed "I am the Goneri who was and Goneri I am again."*

The story is found in an ancient Egyptian papyrus, it is found in the *Popol Vûh*, the sacred book of the Quiches, it is found in the Finnish *Kalewipoeg*, and is in fact a reincarnation myth common to many pagan beliefs in divers parts of the world.

S. GUYER or GUIER, Hermit, Confessor.

When S. Neot came to the place now called after him, he found a cell that had been occupied previously by a venerable hermit, named Guier, and he took up his residence in it.

Nothing is known about him.

His feast is on April 7, the same day as that of S. Guron, which makes us suspect that they may have been one and the same person.

A chapel was dedicated to him at S. Neot.

* *Le Braz* : in *Annales de Bretagne*, T. XI., pp. 173-7.

S. GWINEAR, Martyr, *see* Fingar.

S. GWYTHIAN, Confessor.

The parish church of Gwythian is dedicated to this Saint, and S. Gothian's chapel remains in the sands a ruin; probably as ancient as that of S. Piran at Perranzabuloe.

Gwythian is a daughter church to Phillack and therefore a later foundation. The royal manor and seat of the prince was at Connerton in the parish and it remained a royal manor continuously. Leland calls it Nicanor or Cenor. The creek of the Hayle estuary running inland here was called Connordore, or Connor's Water.

Gwythian can hardly have been one of the Irish party.

Gwythian was Count in the East of Cornwall, when S. Samson arrived there, and found the people in Trig performing idolatrous rites about a menhir.

A boy tearing about the field on a horse was thrown and taken up insensible. Samson took the lad in his arms and was successful in restoring him; and the people supposed that a miracle had been wrought. That the story is not a fabrication of the writer I conclude. Had it been so, he would assuredly have made the boy son of the Count.

The name of Gwythian is variously given as Guidianus (Vit. 1^{ma}), Widianus (Vit. 2^{da}), and Gedianus (Vit. 3^{da}).

It is noticeable that we have Lawhitton, Llan-Gwidian, in the neighbourhood, though not indeed in the same deanery. The Cornish names of parishes on the Tamar, where brought in contact with English, have been as much altered as have the Welsh names in that part of Pembrokeshire, which is "Little England beyond Wales." Thus as in Pembrokeshire Llan Aidan has been altered into Lawhadden, and Llan Reithren into Lawrenny, so has Llan Gwidian become Lawhitton, Llan Sant has become Lezant, and Llan Winoc has been converted into Lewanick, Landrake has in vulgar parlance become Larrick.

In Domesday Lawhitton appears as Languittetone. We can not be at all sure that this is a *Llan* founded by Gwidian or Gwithian, but it is probable,

Then we find a Langwithian in S. Winnow parish, near S. Samson's foundation at Golant, and this leads to the supposition that for a while he followed this great Saint.

He seems after a while to have entered the congregation of S. Winwaloe; he is known as one of his disciples, under the name of S. Gozier, the *th* in Breton becoming *z*.

That he was no obscure Saint appears from his inclusion in the Litany of S. Vougai, as also in that published by Mabillon. In the former his name immediately preceeds that of S. Winnow. The form assumed by his name in the former is Guidiane, in the latter Guoidiane. His name occurs in the life of S. Gunthiern, in the Cartulary of Quimperlé.

If he followed Winwaloe into Cornwall, then we can understand how that he should found his chapel of S. Gothian not far from the Winwaloe settlement at Towednack, and it may have been he who gave up to his master the land where are the Winwaloe Churches in East Cornwall in a cluster, all in the Trig district and near Tregeare, which perhaps may be the Tricorium where he had his dwelling.

Gwithian is called the chapel of S. Gothian in Bishop Lacy's Register, Sept. 28, 1433.

Gwythian feast is on Nov. 1.

NOTES ON THE CHURCH OF St. JUST-IN-PENWITH.

A Paper read at the Joint Meeting of Cornish Societies at Penzance, 1899.

BY THURSTAN C. PETER.

Although I can lay before this audience nothing worthy of its acceptance, yet I do not feel that any apology is due from me for my appearance here; the apology is due from the secretary of the Royal Institution of Cornwall, who, having vainly sought elsewhere for a representative of the Society, remembered that fools rush in where angels fear to tread, and sent to me. But it is only my insufficient knowledge of my subject which gives me any anxiety, for the subject itself is of the fullest interest. There is no branch of history which better repays study than that of the Church, which in all ages of our country has represented what is highest and best in our national character, and is as instructive in its days of failure as in those of its successes. Always changing yet ever the same, from age to age adapting its doctrines and its ritual to its varying environment, it is to the Church's history that we must look for the best information of the state of our country from time to time. And not only is its study full of interest, but it is one for which we have a mass of material such as we have for few, if any, other institutions. Yet it is a subject which no writer has yet ventured to tackle as far as our own county is concerned, for works like Mr. Lach-Szyrma's amusing little so-called history can hardly be recognised as serious, and in venturing to make a few observations even on a well-known church like that of St. Just one feels overwhelmed by the want of any real assistance. When Preb. Hingeston-Randolph's edition of the Episcopal Registers is complete, when the Cartularies of such places as Glasney and Tywardreath have been published, and when a decent collection has been made of the various MSS. in public libraries and private hands, then and not till then will it be possible to write a history of the county. There is no county in England which has had inflicted on it more lying books calling themselves history than has our own. Except the Messrs. Lysons who honestly tried to get original information,

and only failed because they undertook more than they could accomplish, and Sir John Maclean who really did show us how the work could be done almost to perfection, I know no Cornish history which you can quote as an authority for anything. Davies Gilbert copied everything and copied it incorrectly. C. S. Gilbert thought that the history of the squire and his sisters, and his cousins, and his aunts, was the history of the parish, while Lake's, which is after all the best of this bad lot, written by a surveyor and others employed, is nothing but a confused collection of extracts from previous writers, put together chiefly by a man who did not understand them himself,* and who leaves you to find out for yourself where he borrowed them from. To take a mild instance of the way a wrong statement is perpetuated, Lake's History says that the Church of St. Cury was dedicated by Bishop Bronescombe on the 1st of September, 1261. Whoever first started this mistake did it through carelessness, for the Register states that on that day the Bishop was in Devonshire, and that the church which he dedicated was not S. Cury at all, but Coryton. As a matter of fact Cury was not at that time a *church*, but merely a *chapel*. This mistake is repeated by Cummings in his history of that parish, and is now quoted on his authority by Students' Associations and newspapers who naturally suppose that a man who set to work to write the history of his own parish would at any rate have taken the trouble to refer to some respectable authority for his information.

But it is time that I get to my own subject, and, having found fault with other people, proceed to give you all the opportunity of finding fault with me.

First, who was St. Just? I am sure I do not know. Many tell us that he was Justus, one of the companions of that troublesome fellow Augustine in 596, and who was appointed to the See of Rochester by King Ethelbert, and, in 616, succeeded to the Archbishopric of Canterbury. But there seems to be no ground whatever for treating the two men as identical. The late Mr. Borlase, in his "Age of the Saints," suggested Jestyn ap Geraint, to whom two churches in Anglesey are dedicated. This identification has the approval of no less an authority than Mr. Baring-Gould. Mr. Borlase, in another of his writings, put forward St.

*Lake is the name of the publisher, not the author.

Eustatius as the probable patronal saint, and thinks that the name Usticke is the modern form of the name, and that it means a man of St. Just. All this is very pretty and fanciful; but is there any real evidence, or even reasonable probability in its favour? It is perhaps worth noting that natives call the place St. Toost, thereby suggesting the Welsh St. Ust. But we should be surprised to find a Welsh saint so far west. After all, it does not matter much; perhaps if we found out all about him, we should only know what a disreputable fellow he was. In some of the earlier MSS. (*e.g.* the Taxacio of Pope Nicholas IV, and the Inquisicio Nonarum) this church is called *Sancti Justi*, while the Roseland church is called *de Sancto Justo*. This distinction is probably merely for convenience, and without any special significance. But however dim St. Just may be as an historical figure, in Cornish legend he looms large. He quarrelled with his neighbour St. Sennen, and the two saints were only kept from mutual destruction by the aim of each being so exact that the boulders which they hurled at each other met in mid air and fell to the ground welded into one single mass. Another legend has a real interest. As St. Patrick stole some relics belonging to the Bishop of Rome and was commended for his piety in doing so, our saint likewise had no compunction, when enjoying the hospitality of St. Keverne, in stealing a chalice belonging to the latter saint, and only gave it back when St. Keverne overtook him and threw at him rocks which—until a few years since—stood at Tre-men-keverne, where Germoe lane joins the main road to Marazion, a silent but eloquent witness to the truth of the story. The numerous quarrels, of which history and legend alike tell us, between different saints, are intelligible enough when we remember that they were saints merely because they belonged to the religious department of the state, and not because of any especial saintly qualities which they possessed. The “Saints” of the different tribes had their opposing interests to serve quite as much as any temporal prince. Moreover, bloodshed was not always looked on with the horror it now mostly is, and even in modern times holy men have not hesitated to get rid of their opponents in a manner quite shocking to the uninstructed lay mind.

On the 7th of August, 1309, we find Sir Richard de Beaupre was rector of St. Just, an office which he was still holding in

1318, when (7th May) the custody of the manors of Conerton and Drym, and of the Hundred of Penwith, was committed to him by the Bishop, by reason of the minority of John, son and heir of John Arundell. He died in 1334, and Henry Marsley was nominated to the vacant rectory by Sir Richard Champernowne, custodian of the infant John de Beaupre, the patron of the living. There appears to have been a suspicion of wrongful collusion between him and Sir Richard, for, on the 10th of April, 1334, Bp. Grandisson issued his commission to Master William de Nassington, a Canon of Exeter, to inquire into the matter, and, if satisfied, to institute Marsley to the rectory. There is no record of the result of the inquiry; but, as he did not institute him, we may fairly conclude that there was something wrong. Marsley, however, had not long to wait. A pen has been passed through the entry, and a marginal memorandum informs us that the Bishop instituted him at Clyst on the 20th of April. This is the man whose services were so useful a few years later in acting as interpreter between the good people of St. Buryan and the bishop when they wanted to discuss matters connected with their parish, and found that they did not understand each other's language. I do not know the names of any rectors earlier than Beaupre, but the last rector of the parish was Reginald of St. Austle, in whose time the benefice was appropriated to the College of Glasney.

For, by this time, the spirit of appropriation, which had such an important influence on the history of the Middle Ages, had set in in fullest force, and the revenues of St. Just, as of so many other churches, were diverted to a purpose for which they were never intended. Kennett has calculated that within three centuries of the Norman Conquest no less than one third of the English churches had been appropriated to some monastery or college, and by the time of the Reformation at least another third. Every now and then, some one had the courage to protest. One of these protests I notice, because I do not think it is much known. In the celebrated dispute, in 1125, between St. Bernard of Clarvaux and Peter the Venerable of Clugni, on the subject of monkish discipline, the former wrote: "On what ground do you hold parish churches, first fruits, and tithes, when, according to the canons, all these things pertain not to monks, but to clerks? That is, they are granted to those whose office it is to baptize, and

to preach, and to perform whatever else belongs to the cure of souls, in order that they may not be necessarily involved in secular business; but that, as they labour in the church, they may live by the church, as the Lord saith, "The labourer is worthy of his hire." But why do you usurp these things, while it is not your place to do any of the things which we have mentioned? and while you do not perform the labour, why do you take the wages thereof?" This, however, is not the place to discuss the question, on which much could be said on both sides. The system certainly lessened the usefulness of the church in the parishes, but, on the other hand, was of service in keeping on foot institutions without which (humanly speaking) the world must in the centuries from the 9th to the 12th have sunk into utter barbarism. We must accept the fact that appropriations were frequent, and that amongst others was that of St. Just to the great College of Glasney at Penryn. I cannot stay now to trace the history of that awful pestilence, known as the Black Plague, which, in the 14th century, swept away half our population. I merely name it as an introduction to the deed of appropriation of St. Just. On the 15th of April, 1355, Bp. Grandisson, with the consent of his Chapter, appropriated to the College of Glasney the church of St. Just, which had been given to him for the purpose by Sir John de Beaupre, Knight, who had been moved thereto by finding that the Vicars of Glasney were not receiving enough of their accustomed stipends to afford them a sufficient livelihood (*victum congruum*), owing to the recent pestilence, the change in the times, and the growing malice of men, and, therefore, desired to increase their stipends and to augment their number. The College was to enter into possession of the same (reserving a sufficient portion for the Vicar) after the cession or death of the then rector, Sir Reginald of St. Austle. Two priests, on the nomination of Sir John de Beaupre, were to be received into the Collegiate church over and above the accustomed number, who were to be known as "Beaupre's Priests." They were to celebrate Masses for the well-being of Sir John and Margaret, his wife, during life, and after their death for their souls and those of their relatives, ancestors, and heirs for ever, receiving yearly of the fruits of St. Just, divided equally between them, the sum of £8 13s. 4d. sterling. These priests were to take the customary

oath of obedience to the Provost and his successors, on their admission. The thirteen vicars, one of whom was to be nominated by the Provost, weekly, to say Mass for the welfare of Sir John, his wife, &c., were to receive of the fruits of St. Just the sum of £4 6s. 8d. sterling, yearly amongst them. Also, the said vicars were every day in the year, by one of themselves, to celebrate one Mass of the day, or of Requiem, for the welfare of the Bishop, of Sir Richard de Gomersale, then Provost, and others whose names are set out in the deed, during life, and for their souls, and for the soul of Master John de Stoke a former canon of Glasney, their relatives, friends, and benefactors and all the faithful departed; and they were to receive of the said fruits, in addition to the portion just named, £4 6s. 8d. every year equally amongst them. Also, from the time of obtaining possession of St. Just, there were to be two clerks "of the second form," who were to be called "Beaupre's Clerks," and to serve God and the Church according to their degree in the day and night offices. These clerks were to receive eight pence weekly. Also, two choristers, to be called "Beaupre's choristers," who were to receive 4d. each every week, and one of whom was to serve the Priests in the celebration of the before mentioned Masses. Then follow further interesting provisions for Obits, and sung Masses, and for the future appointments of priests and choristers. Sir John de Beaupre was to find in the first instance for his two Priests the books, chalice, vestments, towels, and other requisites for Masses and Matins, and to erect suitable houses for them at Glasney, but afterwards these burdens were to be met by the College out of the fruits of St. Just for ever. The Sacristan of Glasney for the time being was to find bread, wine and lights, for the Masses, and to receive $\frac{4}{3}$ yearly out of the said fruits to meet the costs thereof. If there should be any residue, it was to be divided in the customary manner amongst the resident Canons. This most interesting document, which I should have liked to give in full, but feared to weary you, received the approval of the Dean and Chapter of Exeter on the same day, and was sealed by Sir John de Beaupre at his Manor of Lanestly on the first of May in the same year. It is perhaps worth mentioning that the names of some of the Beaupre chaplains are still preserved.

I regret that I am unable to give you the Taxation of this vicarage, the deed, that is, fixing the relative rights of the rectors

and the vicar; but I have been unable to trace it. The College had to wait ten years before they enjoyed the fruits, and doubtless, in their condition of poverty, chafed a bit at this long waiting for dead men's shoes. However, their time came, and on the 8th of October, 1365, John Carbons was appointed the first vicar of this parish.

Buller, in his interesting little history of this parish (p. 41) states that the Manor of Lafrouda belonged to Glasney before the appropriation of the benefice. This may likely have been so, but Mr. Buller gives no authority for it, and I have been unable to find any. The name Lafrouda is said,—I am out of my depth and express no opinion,—to be formed of *Laf* (*i e.* Lan?) a church, *rood*, a cross, and *dha*, holy, and this mixture of languages to mean “The Church of the Holy Cross.” It may mean this; but, assuming the etymology to be even approximately correct, it may also mean the Church Cross, or Market place, referring to the cross which, until quite recent times, stood in the centre of the village.

I do not purpose repeating to you the names of the rectors and vicars of this parish. There is an almost complete list of them preserved in the church, as I could wish was the case in every church. The bare list of names and dates, even if nothing is known of the men themselves, is an eloquent tribute to the continuity of the church, and where the names of the patrons are also given, we have a valuable record of the dealings with the benefice from age to age. I do not know that any of the vicars have been very eminent, except Dr. Borlase, whose works, though much of them is obsolete,—and further knowledge has shown him to be more often wrong than right,—were yet amongst the very earliest attempts at being correct. James Millett is remembered solely because he had three wives, and is said to have worn a ring engraved with the legend “If I survive I will have five.” He was evidently a vigorous old gentleman. He was vicar of this parish for 54 years, and an undated Terrier is signed proudly “James Millett, Vicar, *Ætatis suæ*, 80.” Nankivel is only remembered as the friend of two greater men, Dr. Walcot and John Opie. John Buller wrote a history of the parish, and is also known to lawyers by a case in the Law Reports, from which

we learn that he was once Mayor of Saltash, and at the end of his year of office refused to deliver up the mace and the common seal. Gorham is known by the celebrated trial brought by him against the Bishop of Exeter, who would not institute him to a vicarage in Devonshire on the ground that his views were unsound on the subject of Baptismal regeneration; by his history of St. Neot's and some other works; and by the tradition that his protestant instincts were so offended by one of the church crosses that he threw it down a well.

Amongst other early records of this church we may notice the Taxation of Pope Nicholas IV, which was completed in 1291. I had hoped to find an earlier reference, as in the Rev. Mr. Fagan's account of this church, published in the Penzance Society's Transactions, is a reference to a visitation of 1252. I think from his reference to the Church having been then *valued* at £8 that he was really quoting the Taxation in 1291. At any rate there is no record of any Visitation in 1252, or anywhere about that time. In the 1291 Taxation the value of the benefice was assessed at £8, a value which it maintained at the date of the Inquisicio Nonarum in 1340. The parish registers are not of very early date, or of particular interest, and I pass on to a record relating to this parish of very exceptional interest, namely the tithe account from 1588 to 1596, in the hand-writing of the then vicar Drake. The collection of tithes has always been a subject of strife. As early as 1410 we find the people of St. Just refusing to pay their dues to Glasney College, and being excommunicated accordingly; indeed they do not seem to have offered a merely passive resistance, but to have actively molested the collectors, and no doubt merited their punishment. At Towednack, Redruth, St. Keverne, and indeed in almost every Cornish parish there have been from time to time squabbles about tithes, and highly amusing, as well as instructive, some of these disputes have been. The St. Just tithe book was published a few years since in that invaluable work the Diocesan Kalendar, and it is from that I quote, as I have unfortunately not had the opportunity of looking at the original. The most interesting part of this record consists of the additions of the vicar, Mason, who held the living during the Commonwealth and Restoration, and who, unlike most of those who were intruded into, or allowed to

retain, livings during the Commonwealth, was a man of education and wit. In the tithe book he has written a certificate in Latin and in English, of publication of banns of the latter of which the following is a copy :—

The Bands of Marriage twixt these two
 Being published three Sundays past,
 You may (so as you use to do
 When nothing hinders) bind them fast
 With links to last till life does end ;
 So writes in haste your loving friend, A.M."

From papers preserved by Drake's widow, he completed a paper of customs, which he believed to be older than the book, and which he expresses a wish that his successors may possess, in order to "keep peace in the parish." I wish I could read you the whole of these "Articles of our Laudable Costom tyme oute of mynde," but time forbids. We find that it cost 6d. to be married, with an extra penny for the clerk, while for a funeral the vicar got only 5d., and the clerk nothing. We notice in passing that these fees gradually increased. From a Terrier, signed by the Vicar, James Millett, which belongs apparently to the year 1727, we learn "Marriages antiently one shilling, for many years last pas'd two shillings and sixpence * * * Burials one shilling"—in fact, a general rise in the charge for luxuries. The most interesting entries are of Tythe honye which was "to be brought upon the Vaunte stone in the church," and the Tythe leeks and unnyons which were to be deposited in the same place. Tythe hemp, flax, and wool were to be left in the porch, and I should have thought that the leeks and onions might as well have been left there too, for their odour is not that of sanctity, whilst, if the honey was left there over service, it must have driven the small boys into ecstasy to watch the flies as they settled on it. One source of amusement was, however, denied to these young people, for it is expressly provided that the tythe pigs and geese were to be tied securely, and that the vicar should be warned to remove them. What the Vann or Vaunte stone was, I do not know. Mr. W. C. Borlase suggested that it was the base of the font ; but there is a difficulty in this explanation inasmuch as the book tells us that it was situate in *the choir*. It seems to me far more probable that it is the same as the old French Van, from the Latin *vannus*, a measure.

We hope that the good sense of the vicars led to the early removal of all their tythes, whether high-smelling or otherwise, and that none of them imitated the vicar of St. Mary Church in Devon, who at a Visitation in 1301 was reported for that "he causes his malt to be prepared in the church, and stores up his wheat and other things there. And hence his labourers, coming in and going out, open the door, and the wind in stormy times gets into the church, and often blows off portions of the roof."

Another entry in this book reads "WHITESOULE. To be brought to the Chaunsler at two severall sondayes, that is to say sondaye next after mydsomar and sonday next after our ladye daye in August," (meaning probably the Sunday after the Assumption of the Virgin). The most interesting word in the entry is Whitesoule. From Carew's Survey we learn that the "meat" of the ordinary Cornish husbandman was "Whitsul, as they call it, milk, sowre milk, cheese, curds, butter, and such as came from the cow and ewe." In the printed copy of the 1726 Terrier of St. Feock occurs the word whitfoole, but a reference to the original at Exeter shows that this is a mere misprint.* In the 1727 Terrier of St. Keverne we read "It is to be understood that the white sowle is 9 days milk turned into cheese and the cream into butter, and to be paid at the vicarage house, or on the Communion Table" Here again it will be noticed that the place of payment is within the chancel, and not at the font. At St. Feock also whitsul was all the butter and cheese of nine days gathering, so that was possibly the general custom. For the etymology of this interesting word it is probably sufficient to point to the north country dialect word sool, meaning anything used to flavour bread, a word which occurs also in the old poem of Havelock

Kam he nevere hom hand bare,
That he ne brouchte bred and sowel.

This tythe of whitsul was worth having; in 1590, for instance, the Vicar received no less than 196 cheeses, and 240 pounds of butter.

There are many other customs I should have liked to notice, but must not; the payment of Easter Eggs; the tythe of fish,

* A similar misprint occurs in Lord de Dunstanville's edition of Carew's Survey.

about which the disputes in Cornwall were almost endless, one of the most famous cases on the subject occurring at Paul, where after much litigation the court delivered a judgment which covers about ten feet of parchment, and leaves the question little clearer than it was before.

From these same accounts we learn that prices at St. Just at the end of the 16th century were much the same as elsewhere. A lamb was worth a shilling; a goose 4d.; and butter 3d. a pound. Wages, however, were only two pence a day, which was rather lower than the average in England. Tinnners' gettings do not appear, they being by custom free of tythe. For instance, in the St. Feock Terrier of 1727 we read:—"And all Tinnners being Venturers for Tin to pay according to good consience." I hope they paid up sometimes, but have my misgivings.

And now to say a few words of the fabric of the church. I am not of course going to give you a detailed account such as one would insert in a printed description of a church; and I shall take it for granted that most of you know the building. It is undoubtedly one of the most interesting in Cornwall, and its interest has been very largely increased by the good taste of the present incumbent* in having the whole of the interior cleared of its lime and plaster. In many cases this removal of plaster is a mistake, for a glance at what is revealed shows at once that the original builder never meant the stones to be exposed; but at St. Just, where every stone is a rough unhewn moorstone showing its natural surface, the effect is beautiful in the highest degree, and I cannot but regret that the late Mr. Sedding, who had such a keen appreciation of the wonderful accord between our Cornish churches and their surroundings, never lived to see what perfect sympathy there is between these walls which look as if they had grown here, and the beautiful moorlands of one of the wildest and most picturesque parts of Cornwall. Many architects and antiquaries find traces of foreign influence in this church, and will find perhaps more now in the unhewn walls. There may be, and probably is, a trace of France about the church, but of one thing I am confident, and that is, that the men who built St. Just

* The Rev. G. B. Hooper has left the parish since this paper was written.

Church, the men who in erecting these walls made nature prominent, and kept art in the background, the men who designed those wonderful east windows in the aisles, which look like branching shrubs dwarfed by our wild west winds, and those stepped windows west and north, which suggest piles of stones upon the hill-side, were Cornishmen to the very deepest of their natures, men who loved the western storm, men to whom the scent of gorse and heather was as nectar and ambrosia, and the roaring of the sea the voice of the Creator.

But there is something more in these bare walls which have stood here, some five hundred, and some four hundred, years, than mere beauty; there is written on them for those who will read it the whole history of the church. Here are the walls still standing east and west of the cruciform church that was here before the present aisles were built; here at the west end can still be seen where the south nave-window formerly opened on to the cemetery, but now part of an internal wall; in the north wall of the sanctuary is the whole of a window arch and part of its jamb and splay; and just behind the pulpit can be seen the angle where the wall of the chancel joined the eastern wall of the north half of the transept, whose position is indicated on each side of the church by the arches which at this point are wider and higher than any others in the arcade. Again, it can be clearly seen that the western walls of the two aisles were built on to the old nave wall, for the absence of all plaster enables us to see that nowhere are they bonded together. But a change from a cruciform church to one with aisles is by no means all the history these walls can tell, as clearly, indeed more clearly, than if the record was a written one. Looking at these two larger arches which I have just mentioned it will be noticed that the voussoirs have been cut away at the top, evidently to allow of a lowering of the roof, and that at some subsequent time the wall has been again built on by those to whom a high roof was a beauty.

As you enter by the present south door, you will notice that it is not exactly opposite the Devil's, or North, door, as you would expect, and that the porch is of much more recent date than the church itself. Having noticed these facts, step within, and you will see that there was once a south door in the proper

place, just west of the present one, and exactly opposite the north; and that equidistant on each side was a window, the eastern one of which has at some time been blocked to make room for the new south door, whose position has so puzzled you. The old doorway is still there, and within it is a smaller one, opening on to the stairway that leads to the roof of the porch, for what particular purpose is not very clear, for there is no trace of there ever having been a parvis there. Many another revelation these walls have for us, but some of them I have doubtless missed, and some I have not time to repeat. One only do I wish to draw attention to, and that is that the north wall is older than the south. Any of you who have compared the loving care with which the scoinson arches of the northern windows are put together of carefully selected moorland stones, with the easier but less artistic and unnatural way in which those on the south are made up of great flat slabs, will know what I mean far better than I can tell you. One can never believe that men who could conceive and build these walls ever meant that they should be plastered over, and it is accordingly not surprising to note that the best of the old stone work, namely the north wall, appears to be at least 50 years older than the distemper paintings which adorn it, and which are perhaps contemporary with the south wall, which is an imitation of the north, made by men who had not the same sense of beauty. To say a word concerning the distempers (or, as the newspapers for some reason always call them, frescoes). They were discovered by the late Mr. Piers St. Aubyn, during his restoration of the church in 1866. Four have entirely disappeared; but two remain, and, though sadly mutilated, are well worth study. The one represents St. George and the dragon, and was evidently a very spirited drawing; the head of the horse is especially good, but the bridle and trappings, which when first discovered retained much of their colour, are now almost obliterated. The rider has his sword lifted to slay the dragon, which has somewhat the appearance of a clumsy lion (if you can conceive such a contradiction), with red paws, and black claws. Behind St. George are some women, who are of course Cleodolinda, the king's daughter of Selene, and her attendants. But, doubtless, everyone here knows this interesting variant of the tale of Perseus. The other painting has also lost its beauty. It

represents the Saviour surrounded by the symbols of various trades on which spirt drops of the sacred blood. It has with much probability been explained as representing the Passion and as a symbolisation of the truth that Christ died for all, the universality of the Vicarial sacrifice being indicated by the tools of the various trades. Similar drawings are to be seen at St. Breage and at Lanivet.

Before any part of the present church was built (and the oldest part of it as it now stands is probably part of the very church whose high altar was dedicated by Bp. Grandisson on the 12th of July, 1336,) there was a church at St. Just. This record of the dedication is, as far as I know, the earliest written reference to the fabric of the church; but Mr. Buller has told us of a Norman capital, 15 inches square, which was discovered, with other fragments of a previous building, built into the north wall of the chancel. He figures this capital, and tells us that it was adapted to serve as a piscina in the south wall, in the place of one too much damaged to be replaced. There is here now an early arch of oolite, with a new credence shelf and basin, and the old drain still remains, with an opening in the outer wall, in the shape of a rose, but now plastered over by some stupid mason. But the capital thus ingeniously adapted has not been seen for many years. There is, however, in the vicarage garden the capital of a Norman respond of the same type as that figured by Buller, and $14\frac{1}{2}$ inches across. This, too, has evidently been used for other purposes, the top being hollowed out apparently to make it serve as a holy-water stoup.

Close by this, in the recess which has now been converted into a sedile, was found the celebrated Selus stone, long left lying about in the church, but now well mounted on a base at the west end of the north aisle. But why on earth the churchwardens or whoever are responsible, allow a deal pew to be stuck right in front of it passes my comprehension. I have not a great stock of patience, and should not like to trust myself too near that pew with an axe in my hand. This stone is the most interesting thing in the church, and should be so placed that all can see it. Take away this one offending pew, and the position of the stone will be all that can be desired. If the patron saint of this parish be, as

some think, Jestyn ap Geraint, and if those are right who read the name on this stone as Selius, or Selivs, and consider it the same as Selyf, then we have the interesting fact that the church called after one son of the saintly chief Geraint and his wife, sweet Enid, contains also the monument of another of their children. The result is so pretty, that one hardly ventures to throw a doubt upon it, and any one who likes to believe on the slight evidence there is in its favour may do so without reflection from myself. There are some incisions above the letters SELUS which have been variously read, some regarding them as not being letters at all, and others reading the whole as SENILUS. Letters there certainly are, but not, I think NI. Whatever the right reading is, one thing is clear that the stone is at least 1,000 or 1100 years old or even more. On another side is a Chi Rho within a panel, which some of the text books have mistaken for a bishop's crosier.

While speaking of tomb-stones, let me draw your attention to the admirable simplicity of many in this churchyard,—just the initials of the name with, sometimes, the date of death added. The flaunting vulgarities and heathen symbols of the professional stone-mason are of course to be found at St. Just as elsewhere, but not in the same profusion.

At different times there have been found other things in this church; a ring which is figured by Buller, a brass cross (perhaps the same as the “crucifix verry antiq.” referred to in a Terrier early in the 18th century) and other things; but they have been mostly lost.

Any one visiting this church must be struck by the unusual number of recesses in the walls, especially at the east end of the north aisle. They certainly are not all aumbries, or piscinæ, or credence recesses, and an interesting fact concerning them is that in most of them there have been found human bones. Some of these have been interred in the churchyard, but in one place they have been replaced in the north wall, and the aperture closed up. I am told that some of the natives regard them as the remains of St. Just, while others prefer to regard them as referred to in the *hic jacet* of the Selus stone.

The beautiful cross-shaft in the north wall deserves your attention. The Celtic interlaced work which covers it will well

repay study, and would have rewarded you still further, had not the late Mr. Piers St. Aubyn cut away a portion of it because it projected across the window arch. Mr. St. Aubyn was one of the most conscientious architects who ever worked in Cornwall, and what he built, he built to endure; but he was not an artist and a poet, and was guilty of more than one such crime as this. How far the blame must rest with him for having disposed of the carved and other oak of the previous wagon roof I do not know. That glorious timber now forms a private gentleman's summer-house, and its place has been taken by a pine roof, whose very durability is, under the circumstances, an offence.

Other carved work there was once in this church. Doubtless, the present pine seats are the successors of carved oak benches, such as we fortunately still have in many of our Cornish churches. The screen is still to a large extent preserved, and a portion now serves as the front of the altar table in Kelynack Mission-room. Of the other points of interest in the church I must say little, for my paper has already run to too great a length. There are in the tower two mediæval bells, with many points of interest about them, which we must pass by. One is inscribed "*see michael ora Pro nobis,*" and the other "*Protege virgo pia quos conuoco sancta maria,*" which last has been rather wildly translated by a former vicar, Mr. Fagan, in one of the early numbers of the Penzance Society's Transactions, "*Pray for the Virgin Mary,*" a proceeding unusual, I believe, even among Roman Catholics. The remaining bell was made at St. Erth in 1741, and for some unexplained reason has on it the name of Admiral Vernon.

The beautiful alabaster reredos with its figures of Cornish Saints was cut by Messrs. Earp and Hobbs of London, from the designs of Mr. Earp, water-colour artist, of Killarney.

The church plate is none of it very old, the oldest piece dating from 1666, namely the Communion Cup, presented by John Burlace. This also is the only vessel of any beauty. The interest of the other pieces lies merely in the names of their donors, Borlase of Pendeen, Edwards of Truthwall, and Adams of Carallack.

The church is now lighted by gas, but fortunately the handsome chandeliers, with the exquisite iron work which supports them have been retained. They were the gift of John Edwards of

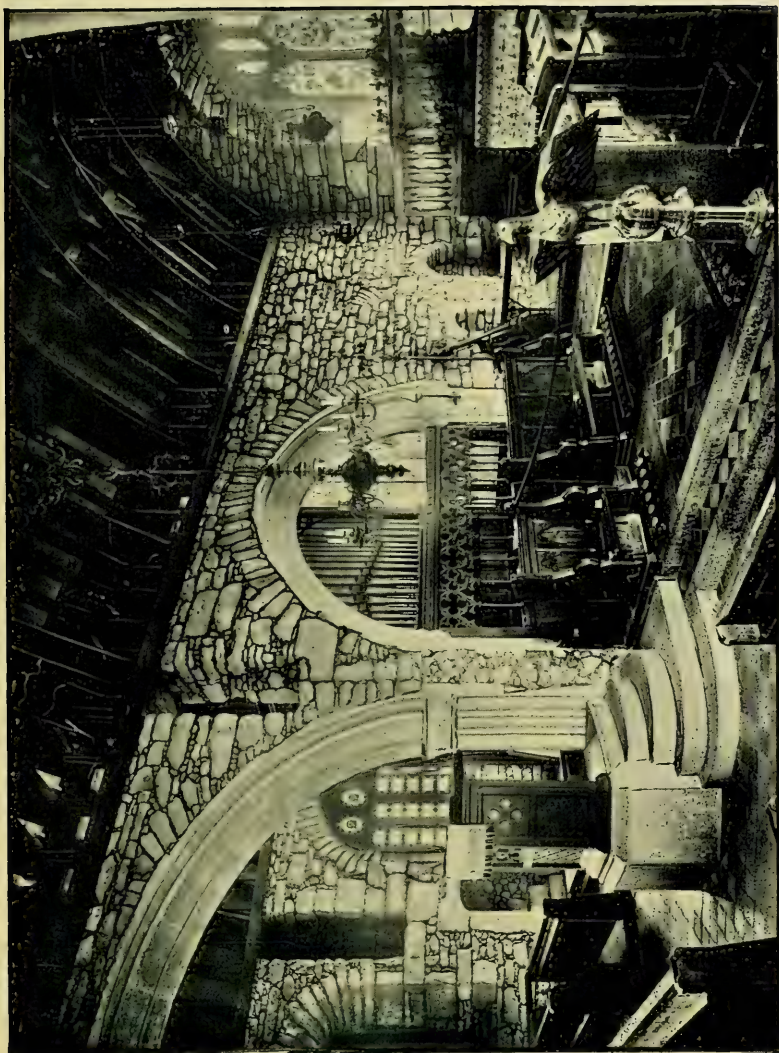


Photo by

S. JUST-IN-PENWITH CHURCH LOOKING N.E.

[J. C. Burrow, F.G.S.]

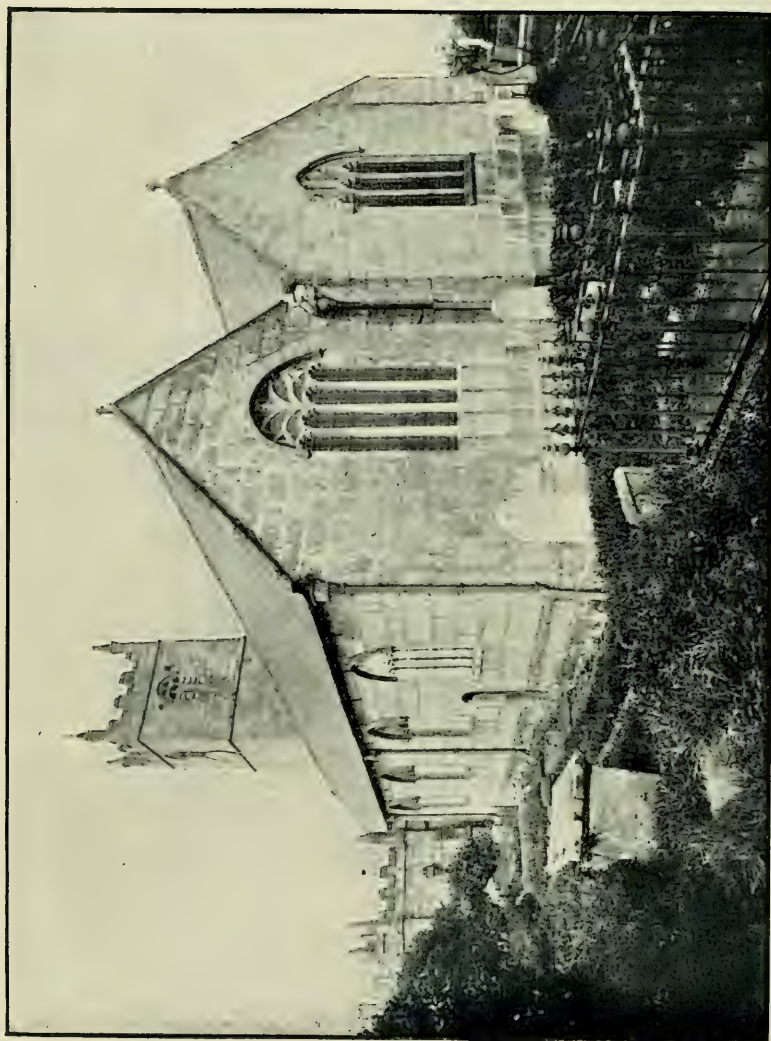


Photo by

S. JUST-IN-PENWITH CHURCH FROM S.E.

(J. C. Burrows, F.G.S.)

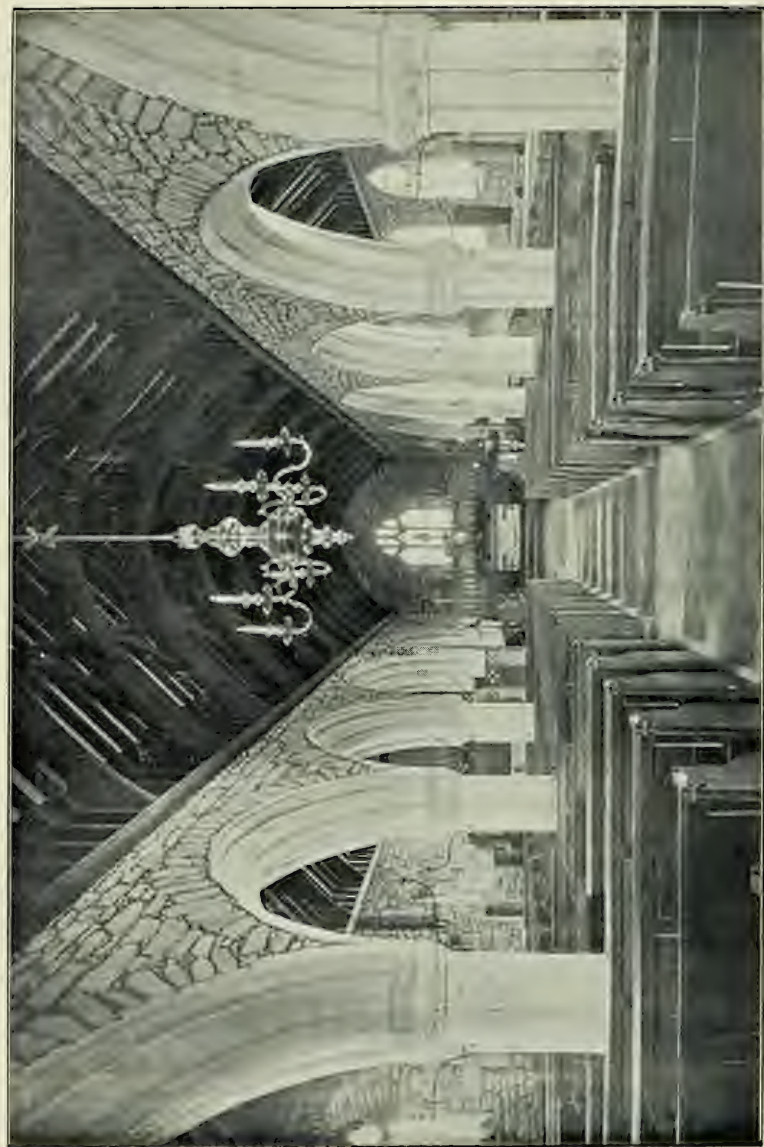


Photo by]

S. JUST-IN-PENWITH CHURCH FROM WEST END.

[*F. C. Burrow, F.G.S.*



Photo by

CROSS-SHAFT, S. JUST-IN-PENWITH CHURCH.

[*J. C. Burrow, F.G.S.*]



Photo by]

[J. C. Burrow, F.G.S.

INSCRIBED STONE, S. JUST-IN-PENWITH CHURCH.



Photo by]

[J. C. Burrow, F.R.P.S.

RUINS OF S. HELEN'S CHAPEL, S. JUST.



DISTEMPER PAINTING OF ST. GEORGE AND THE DRAGON ON NORTH WALL
OF CHURCH, ST. JUST-IN-PENWITH.

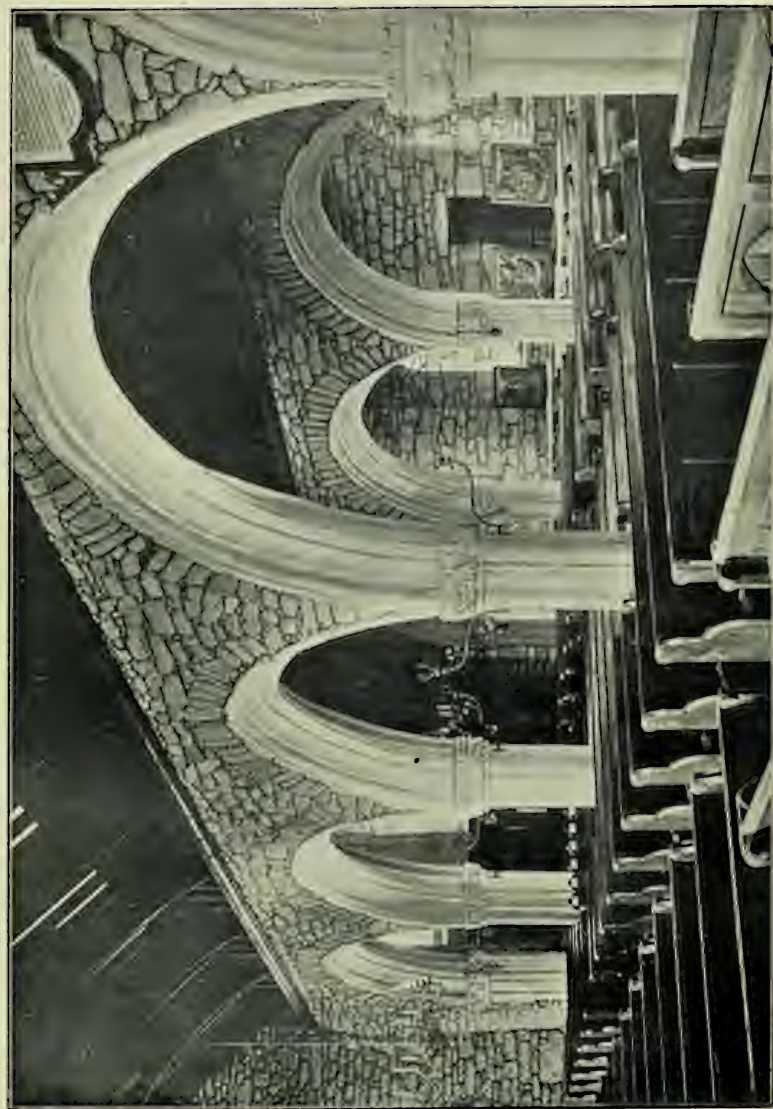




Photo by

NORTH WALL OF CHANCEL, S. JUST-IN-PENWITH.

[*F. C. Burrow, F.C.S.*]



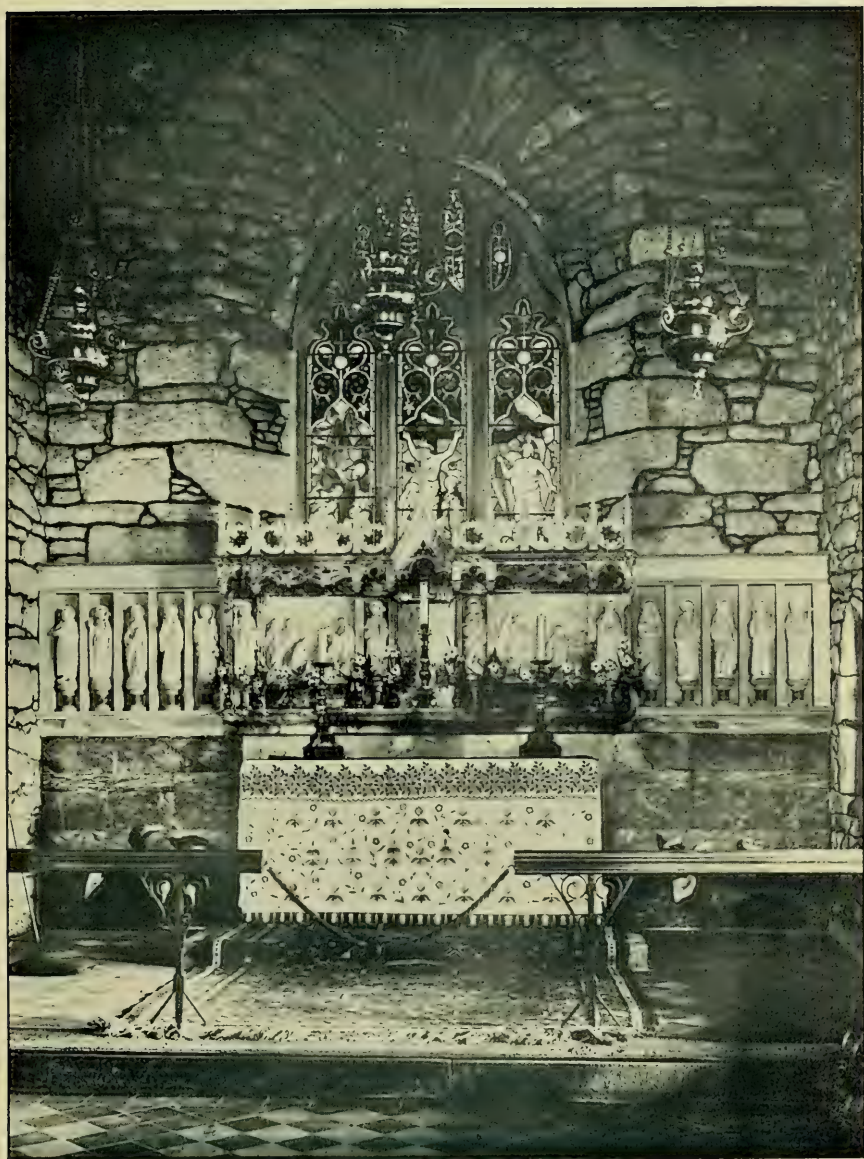


Photo by]

ALTAR AND REREDOS, S. JUST-IN-PENWITH.

[J. C. Burrow, F.G.S.

Truthwall in 1746, and have an additional value in that they were made in the parish by one Leggo, who is said not to have always confined the use of his skill to such laudable purposes. It is said of him that he had an especial talent for making half-crowns, and that he was detected and imprisoned. By some means he got hold of one of his half-crowns, and with much skill converted it into a snuff box. This he kept about him until the day of trial. The account of the trial, as related to me by an old inhabitant, is a little confusing, as it seems to have been carried on in a rather French style, the judge worrying the poor prisoner, and trying to get him to convict himself. However, I tell the story as it was told to me. The judge produced a half-crown, and asked the prisoner if he recognised it as one of his making. He asked to see it, but handed back the snuff-box, remarking pleasantly, "Yes, it was his making all right, and he was not ashamed, indeed he was rather proud of it." He explained to the judge which way to twist it, it was opened, and according to the tale, the judge at once recognised that this poor fellow, accused of the wicked crime of coining, was only an ingenious maker of toys. Of the font I say nothing, except that it is of late date, tasteless design, and feeble execution. As any of you who know this church will at once perceive, there are many other things about it which I ought to notice, but for brevity omit; the piers and capitals, many of them having armorial bearings of some interest, the tower arch, the hood-moulds of the windows, especially those having on their terminals some fleurs de lys, and the curiously formed letters J and M, with dots that recall the five wounds of Christ and the seven dolours of Mary. Nor can I stay to do more than mention the little oratory of St. Helen on Cape Cornwall, the chapel on Carn Brea, respecting which the late Mr. Copeland Borlase wrote so interestingly, the plain-an-guare which is fairly to be regarded as part of the history of the church, for it was doubtless erected when the drama was one of the church's favourite methods of instruction, the mission room at Kelynack, of which I can say nothing for I have never seen it, or the church of Pendeen, which is in this civil parish, and which, though its proportions make it more like a shooting gallery than a church, yet is of never failing interest because of the energy of the vicar and the people who erected it.

And now to close what I hope has not been an altogether wearisome paper. I have spoken to you this afternoon only of an obscure western parish, and of a church of which probably nine hundred and ninety-nine out of every thousand of the people of this country have never so much even as heard: and yet, rightly considered, is not the history of each parish the history of the church at large? Have we not seen how each parish was formerly self-supporting, and how as time went on great central associations, either colleges or monasteries, were deemed of more importance than the parishes, the large funds which were in the middle ages diverted to them having since passed, some into lay hands, and some to other church bodies, but in either case leaving the parish itself shorn of its proper income? Again, the parish is now becoming every day more and more important, and, if it were not for the cathedral as a centre of the diocese, there would be great danger of absolute disintegration. I said at the commencement that the history of the church was a valuable illustration of the history of the nation; has not an almost exactly similar experience been that of the state on its secular side?—first freedom locally, then over centralisation, then a revulsion to an opposite extreme, so that any interference from the central government is by many members of local authorities resented as an undue derogation from the liberty of the people? We have seen, too, in this little parish the same disputes over doctrines and tythes and other matters as have from time to time troubled the whole church, disputes on which the disputants have imagined the future of the world to hang, while all the time the great body of the church has gone calmly on, adapting itself, from age to age, to the varying circumstances of the times, unaffected by these disputes and soon forgetting the disputants, the great heart of the nation rising above the petty details of ritual, and ignoring the angry attempts of fussy people to force on it their solutions of problems which are insoluble. The fabric of the church has from time to time much changed its outward form, its methods and its rites have undergone great alterations; but these are but feeble efforts to express great truths, which are the same yesterday as to-day, the same to-day as yesterday. Is there no lesson in this for the angry disputants of to-day, who in their stupid quibbling over the method of expression, lose sight altogether of the message which they would convey, losing sight of the forest behind the trees?

SOME BOTANICAL RECORDS.

BY FRED. HAMILTON DAVEY.

At the last Annual Meeting of this Institution it fell to my lot to furnish a brief account of one of the greatest botanical surprises of the year—the discovery of *Nitella hyalina* in that happy hunting-ground of the botanist, the Loe Pool, near Helston. To-day there is nothing of such absorbing interest to chronicle, but a summer's hard work at the botany of mid and west Cornwall enables me to lay before you several interesting items.

Next in point of value to the discovery of a species new to a county, must be ranked the verification of a record about which there has been some dubiety, and the adding of new stations for the more uncommon plants. In the ninth edition of the "London Catalogue," published as recently as 1895, *Brassica Cheiranthus* is set down as occurring only in the Channel Islands. The third edition of Sowerby's "English Botany," also limits it to "the sandy seashore at St. Aubin's Bay, Jersey, and in Alderney." In Hooker's "Students' Flora" it is mentioned as having occurred in Cornwall, without any hint as to the finder, the year, or the locality. When exploring the south coast in the neighbourhood of St. Austell, on September 11th last, it was my good fortune to find a group of about fifty plants of this local and very rare species in various stages of progress, but mostly in fruit, thereby enabling me to settle its identity without the slightest doubt. Mr. R. V. Tellam has also had another colony under observation for nearly thirty years at a village a few miles distant. These records will, I think, be regarded as valuable additions to our county's flora.

In the course of my summer's work nothing struck me more forcibly than what may not be inappropriately called the sectional richness of our flora. Ever since the Exeter meeting of the British Association, nearly thirty years ago, when the Lizard Peninsula was marked on the botanical map as the "district of Leguminosæ," we have known that no other county can compare

with ours for richness in trifoliums. This is only one instance, albeit a very striking one, of what nature has done for us along certain lines.

Of the twenty-six species of *Ranunculi* scattered over Great Britain, twenty-one are already known west of the Tamar, and many of them were collected by me last summer. Thirteen out of the fourteen British species of *Hypericums* have been observed along our highways and byeways; and of the nine *Linarias* named in the "London Catalogue" I have gathered no fewer than eight between Fowey and Falmouth. The distribution of these eight kinds of *Linarias* is not the least interesting feature about their occurrence. In Cornwall *Linaria supina* is now only found at Par, where, at one particular spot, it literally abounds, and sparingly at Menheniot. To my own certain knowledge tens of thousands of plants have blossomed at Par during the past two years. *Linaria elatina* is fairly well diffused over the county, but, save in the Ponsanooth district, it is nowhere a common weed. The same thing applies to *Linaria spuria*. Met with here and there from East to West Cornwall, it attains its maximum frequency only in the Roseland district. *Linaria viscida* and *Linaria repens* are equally erratic in their distribution. At Falmouth Railway Station the former may be gathered without the slightest risk of extermination; yet one may travel many a week without again meeting it. It has occurred at the Lizard, at Helston, at Perranwell, near Truro, at Liskeard, Looe, and in one or two other places, but in only a few of these localities does it grow in any quantity. Throughout Mabe, and in one or two of the adjacent parishes, *Linaria repens* is such a common plant that the district may be regarded as its Cornish centre. Outside this area it is but rarely found, although, by a curious twist in the laws governing plant distribution, I recently came upon a thriving colony as far afield as Par. About five years ago the late Mr. E. A. Wunsch F.G.S., discovered a batch making a hard struggle for existence on an old mine heap on the north border of the parish of Gwennap. *Linaria purpurea* is perhaps the most capricious of this interesting genus in its appearance. A few plants at Saltash, St. Germans and Fowey, are all that I find on my list.

Of the thirteen species of *Violas* now accepted as British, we can count twelve for Cornwall, with several varietal forms. Eleven of our fourteen wild *Geraniums* have been recorded for the county at one time or other; six of the eight species of *Myosotis*, and five of the six kinds of *Verbascums*.

In that class of plants which engaged the thoughtful attention of Charles Darwin, and inspired that entrancing book, "Carnivorous Plants," it was thought at one time Cornwall was very poor. I am now able to state that the whole of the British Sundews may be found on our bogs, two of them being very common objects indeed. Of the five species of Bladderworts (*Utricularias*) I have quite recently collected four in mid and west Cornwall, and have been able to add several new stations for their occurrence. The third class of insect-feeding plants, the *Pinguiculas*, are represented by two species, or one-half of the number recorded for the British Isles. In other words, of the twelve carnivorous plants found in Great Britain and Ireland, nine of them may be gathered in our own county by the pains-taking botanist.

Mention must be made of my experience with *Corrigiola littoralis*, perhaps the gem of the Loe Pool, and *Hypericum linarifolium*. In his "Week at the Lizard," Johns tells us *Corrigiola* occurs some years in plenty on one side of the Pool and other years in equal abundance on the other side, a peculiarity which other botanists have verified. Ten or fifteen years ago one could go to Loe Pool and collect five hundred plants in one hour without the slightest twitch of conscience, but during the last half-dozen years *Corrigiola* has undergone such a deplorable diminution that I have been unable to hear of anyone who has filled a vacancy in his herbarium from this place for quite two years. I have myself made several ineffectual attempts to find it, and, among others, I am acquainted with two excellent botanists who spent several weeks along the shores of the Loe without meeting a trace of the plant. Just yet it is rather too early to say *Corrigiola* has become extinct in Cornwall, but it is almost certain that no one has found it since Mr. J. D. Enys, F.G.S., gathered a single plant in August, 1897. Happily, although for a time it seems to have disappeared from Cornish soil, it is still found on Slapton Sands and near Start Point, in Devonshire.

Professor Babington's record for *Hypericum linarifolium*, which he found on Cape Cornwall in 1839, has been so slavishly copied by later-day compilers of floras that few persons seem to have suspected the disappearance of the plant from that locality. At its best it must have been but poorly represented "on a steep slope above the sea, between two prominent masses of rock, on the south side of the promintory, before reaching the lower part which connects the conical headland with the rest"; and it may be averred with every assurance of safety that no one has met *Hypericum linarifolium* on Cape Cornwall, or at any other place in the county, for at least twenty-five years. Dr. Ralfs, probably one of the most indefatigable workers at the Cornish flora, was never able to find it, and Mr. A. Henwood Teague, F.L.S., has yet to see his first living Cornish specimen. Three months ago I joined Mr. A. O. Hume, C.B., the well known authority on the game birds of India, and Mr. Teague in a final systematic search for this will-o'-the-wisp. Every inch of the ground marked out by Professor Babington was carefully examined, together with a good deal of the surrounding country, and all to no avail. In matters of this kind one cannot be too cautious, but in the face of such experience, to which must be added that of at least half-a-dozen other botanists, the exclusion of *Hypericum linarifolium* from our county's flora seems inevitable. There must be a good deal of dubiety about a plant when never a sight of it has been had for more than a quarter of a century.

Euphorbia Peplis is another plant apparently on the high road to extinction in the west. It is many years ago now since local botanists talked with pride of the numbers which grew between Penzance and Marazion, and on Seaton Sands, in East Cornwall. He is a fortunate man indeed who can find a plant there, or in any other part of the county, to-day. This past summer alone I travelled over more than eight hundred miles of road and beach, meadow and moorland, without obtaining a sight of this species.

While a few of our local rarities are thus yearly becoming rarer, others hold their own with wonderful tenacity. More than two hundred years ago when Ray came into Cornwall he found that pretty grass, *Fibichia umbellata*, between Penzance and Marazion, on what is known as the Eastern Green. With his

customary thoroughness, he located the habitat for the benefit of the would-be finder by telling him to stand immediately opposite Gulval Church, at a place where he could see neither the east nor west sides of the tower, but only the south, and he would be in a direct line with the grass. I visited the classic spot in September, and was pleased to find the grass flourishing in such quantities as to excite no fear about its extermination by the curious collector.

Another survival in the same district is *Pinguicula grandiflora*, an introduction of Dr. Ralf's from the bogs of south-western Ireland. Placed in a couple of spongy marshes west of Penzance, it has increased at a very rapid rate, which is no great matter for surprise when it is remembered that, given suitable conditions, every broken leaf will give rise to a new plant. Dr. Ralf's monument is not in the churchyard, but on those two western bogs.

In bringing before your notice last year the discovery of *Nitella hyalina*, I said a careful examination of the Loe had led me to conclude that the plant was probably restricted to a twelve-yard area in Penrose Creek. Acting on the principle that one can never be too careful in expressing an opinion on matters of this kind, I obtained Captain Rogers's consent to make another thorough dredging of the Loe in October. What I said twelve months ago about the distribution of this *Nitella* is true to-day. If it occurs on British soil other than on the "Nitella bank" in Penrose Creek, no one knows it.

In the Penryn district the past has been a rich season for that charming little orchid, the Lady's-tresses (*Spiranthes autumnalis*). In September, in a damp field or two between Penryn and Tremough, Miss S. Imeson, a London botanist, found the grass alive with tens of thousands of the sweet flowers, a record quite unique in the annals of Cornish botany.

At Ponsanooth we have also had our surprise. For the first time the Upright Penny-royal (*Mentha pulegium* var. *erecta*) appeared in the locality, and then not as a straggler but in hundreds. One of the prettiest of mints, it imparted a colour to the spot where it so suddenly sprang up which was attractive a considerable distance away. How it got there is a problem.

NOTES ON THE FAUNA OF FALMOUTH,

From 1st January to 10th September, 1898, and from May, 1899, to the end of that year.

BY RUPERT VALLENTIN.

I have drawn up my observations on the variations of the Plankton during the above mentioned dates in the same tabular form as I did on the last occasion. What further remarks I have to offer concerning these gatherings, and also the variations in the surface temperature of the sea, will now be noticed in the following monthly notes.

January, 1898. The surface temperature of the sea was very high during this month, this being probably due to the prevailing winds being from the south-west. On the 1st the surface temperature of the sea was 49° F., and two days later it rose to 50° F., and on the following day there was a still further rise to 51° F. On the 7th the surface temperature suddenly fell to 49·3° F., this sudden decline being due to a fresh N. wind, but by the next day it had regained its previous degree of warmth. On the 15th, 17th, and 27th the surface temperature fell to 49·6° F., but on the remaining days it varied from 50° to 51° F.

The presence of a single specimen of the ephyra stage of *Aurelia* in the tow-net on the 4th and also on the 17th is interesting; and the abundance of the *Zoeæ* stage of a species of decapod crustacean during the greater part of the month is also striking. Speaking generally, however, there was not much variety in the Plankton for this month, but it was far above the average of former years.

February. The surface temperature of the sea remained at 51° F. during the first four days of the month. On the 5th it fell to 49·6° F., the wind changing to N.E. Between that day and the 19th it slowly rose to 50° F., and after that gradually decreased in temperature to the 28th, when 47° F. was recorded.

The weather during this month was very unsettled and no collecting was accomplished.

March. Another unsettled month with a uniform low surface temperature was recorded; 46°F. being the surface temperature on the last day of the month. As in the previous month, but little tow-netting could be done owing to the unsettled state of the weather.

April. With the commencement of this month the spring may be said to have begun.

The surface temperature of the sea on the 2nd was 47.3°F. , but it quickly rose to 48.6°F. on the 4th, and grew perceptibly warmer till the 14th, when 50.6°F. was recorded. Between that day and the 22nd the temperature of the sea remained fairly uniform, being 51.6°F. : 53.3°F. being the average surface temperature during the last six days of the month.

Tetraspores were first detected for this year in a gathering made on the 4th during high-water; and between that day and the 21st they rapidly increased in quantity, attaining their maximum between the 20th and 31st. At the beginning of the next month, this alga began to decrease in quantity till the 27th, when only a very few spheres were seen for the last occasion. During this time, in no case were these Tetraspores sufficiently numerous to prevent the use of the tow-net. Indeed, on many occasions this alga would have escaped notice but for the employment of that useful instrument.

Among the most prominent forms in the surface gatherings taken during this month were shoals of *Oithonia spinifrons*. On the 21st, after S.E. winds, the comparatively rare copepod, *Anomalocera Patersonii* was exceptionally abundant in the docks. Owing to their large size, these specimens could be easily seen with the the naked eye, darting hither and thither just beneath the calm surface of the sea. Microscopical examination of these specimens shewed that the males were far more numerous than the females, the average being almost three to one. All these were ladled from the sea with a tin cup, and were captured in quantities.

The next day only a single specimen could be found in the harbour, and that was only seen after a protracted search.

May. The weather during the first week of this month was very wild, but after the 6th the wind shifted to the north, and finer weather followed.

The average surface temperature of the sea for the month was low and varied but little, remaining almost stationary from the 1st to the 23rd at 53.6° F., rising on the 24th to 54.9° F., and still further to 56.6° F. on the 26th, at which point it remained unchanged till the close of the month.

By far the most abundant forms in the tow-net during this month were *Sarsia prolifera*, which occurred in immense profusion in some sheltered places in the harbour. Towards the end of the month, larval annelids began to abound, and with these a few tube-dwelling *Terebellids* were noticed. The early forms of various species of polychæte larvæ were fairly common after the middle of the month. *Halosphæra viridis* was not detected in any of the gatherings after the 24th. Several small *Beroe* averaging 3mm in length were observed on the 25th, and after that date one or two specimens were seen in almost every gathering till September.

The occurrence of that singular larval form, *Ectinosphæra diaphana* in the tow-net on the 25th is interesting. I have not seen a specimen for a considerable time. The first *Actinotrocha* larva seen for the year being secured on the same date.

June. On the 1st the surface temperature of the sea was 55° F., but on the 3rd it had fallen to 54.6° F. From this day there was a decided change for the better. On the 4th 54.3° F. was recorded, and on the 7th 55.6° F.; the temperature after that rose with leaps and bounds, 58.9° F. being recorded on the 15th, and for the first time for the season 60° F. was reached on the 17th. From the 20th to the 25th there was a steady fall to 56° F., and this was quickly followed by a still further decrease to 53.9° F. on the 28th: 55.6° F. being recorded on the 30th, the last day of the month.

About the 15th *Obelia lucifera* and *Auricularia* larvæ were abundant, and with these *Sarsia gemmifera* were noticed.

About this time I detected two specimens of a singular parasitic Nematode belonging probably to the family *Desmoscolecidae* wandering in the structureless layer of the umbrella of a *Clytia Johnstonii*. Unfortunately the host was killed before these parasites were detected, and as no others were seen, no further observations can be recorded.

The presence of an unknown species of *Oscillatoria* in varying quantities in the tow-net from the 25th of May to the 10th of September, when my observations for a time were discontinued, is of interest. This alga was most abundant in the sea during August. Copepods were very scarce during the whole of this month.

On the 13th three beautiful *Bipennaria* formed the most important forms in the tow-net.

Noctiluca reappeared in the bay on the 23rd, and with them one metazoëa stage of *Porcellana longicornis* was noticed. Another specimen of the same crustacean was secured on the 28th.

On the 30th I made two surface gatherings in the bay. The tow-net was kept out on both occasions for 15 minutes, and the localities where these gatherings were taken were separated by a space of at least two miles. In the first collection a few *Noctiluca* and *Ceratium tripos* were seen with other forms, but in the second haul they were wanting. This fact clearly shews that one must not conclude that the absence of any given form from the tow-net signifies that it is not to be found in the neighbourhood, but only that it is not present in that portion of the sea where the tow-net was worked at the time named. The surface temperature of the sea was identical in both places, being 55·6°F.

The decrease of the two diatoms *Rhizosonelia*, and *Chaetoceros* during this month is noteworthy; *Ceratium tripos* appearing in their stead.

July. It was not till the 6th of the month that summer really began. During the following nine weeks we enjoyed warm weather and almost continuous sunshine. Unfortunately the prevailing winds were from the north, and as a natural consequence the pelagic fauna was wanting in oceanic forms.

The rapid rise in the surface temperature of the sea during the early part of this month is interesting. On the 1st the temperature was 55°F., on the 3rd 55·9°F.; 4th, at 4 p.m., high water, 62·3°F.; 5th, 58·6°F.; 6th, 60°F.; 9th, 61°F.; 16th, 63°F.; 17th, 65·3°F. There was a slight fall in the surface temperature on and after the 19th to 62°F., and on the 23rd, a still further reduction to 61·3°F.; rising again to 62°F. on the last day of the month.

The occurrence of quantities of *Noctiluca*, together with a fair number of *Corycæus anglicus* in the bay on the 3rd is interesting. It seems to shew that this sudden rise in the surface temperature of the inshore waters did not extend to any great distance from the land, as the following observation will shew. On the 14th, aided by a pleasant south-westerly wind, I sailed into the bay and worked the tow-net at 11.30 a.m., just above the bottom of the sea for fifteen minutes in 25 fathoms of water. The temperatures recorded were as follows:—surface, 60°F.; bottom, 25 fms., 56.6°F.; surface temperature of sea in the harbour, at 2 p.m., on my return, 65°F.

On examining this gathering I found it teeming with *Noctiluca*. I was always hitherto under the impression that this Infusorian was purely a pelagic form; but this result seems to indicate that the species does descend into the cooler layers of the sea at will. I have looked in vain in various works devoted to the description of these lowly forms, but have failed to find any notice of this singular habit; all writers simply stating that it is pelagic. I may mention that no special precautions were taken to exclude the inclusion of other forms during the passage of the net to and from the surface. Fortunately, I brought back with me a jar filled with sea-water taken from the surface of the sea where this gathering was made, and no *Noctiluca* could be found therein. The two next days were calm, so I could not sail into the bay. At 1.15 p.m I made a short tow-net gathering in the harbour during high-water, but not a single specimen of *Noctiluca* could be found. It was not till the 18th that specimens of this Infusorian occurred in the harbour, and from that date till the end of the month they formed a constant feature in the tow-net.

In the same gathering quite a number of *Ceratium tripos*, *C. macroceros*, and *C. fuscus* were also detected. I have only on one previous occasion detected specimens of this last named species in my tow-net, that occasion being during the spring of 1893. On the 23rd of March of that year the tow-net was worked in the harbour after prolonged easterly winds, and two or three specimens of *Ceratium fuscus* were observed in that gathering. In my notes on the Fauna of Falmouth for that year⁽⁴⁾ I recorded the presence of this rare species of Infusorian.

M. Paul Gourret⁽²⁾ notes the occurrence of the same species in the sea in the neighbourhood of Marseilles under the synonym of *Ceratium pellucidum*. The genus *Ceratium* is of great interest to the naturalist as it is highly phosphorescent.

The planulæ of *Chrysaora* were common in the surface-nettings during this time, as were also young specimens of sea-urchins with parts of the pluteus larva still attached.

August. Taken as a whole, this month was fine but not warm, and with the exception of a few close days at the end of the month the average surface temperature of the sea was low for the time of year. The following is a list of the principal changes of the surface temperature during this month. On the 1st the surface temperature was 60·9°F.; 2nd, 61·9°F.; and by the 5th it had fallen to 60·3°F. A slight rise then followed, and by the 10th 61°F. was reached, but by the 11th it receded to 60°F., and by the following day to 59·6°F. After slight fluctuations the surface temperature rose to 63°F. on the 19th, and between the 20th and the 27th it remained fairly uniform at 64°F.; the atmosphere being at that time close and warm. The remaining four days of the month were a little cooler, the surface temperature falling 2°F.

The contents of the several gatherings made with the tow-net during this month were very similar to the last. *Noctiluca*, larvæ of *Ægirus punctilucens*, and *Beroë* continued to be present in varying numbers during this time. The presence of several specimens of *Corycæus anglicus* on the 11th is noteworthy. One of these was coated with diatoms, and one female was carrying ova. In the same gathering one *Pilidium* larva was noticed.

September. The surface temperature of the sea on the 1st was 61·9°F. On the 3rd it had risen to 62°F., and by the 5th it had increased in temperature to 63·3°F.

On the 10th, when the last tow-netting was made for this year, the surface temperature had risen to 65°F., and the contents of the tow-net were very rich and varied. This was the beginning of the usual autumnal invasion of channel and oceanic forms which invariably heralds the approach of that season. Unfortunately my observations had to be discontinued for a time; but judging from the list of species recorded in that gathering, there

was every evidence of a greater variety of pelagic life being present during that month and the following one than in previous years.

1899.

Although I did not begin my regular observations till June, I was able to satisfy myself that the Tetraspores were only present in small quantities during the spring, and that these algæ would have quite escaped notice without a liberal employment of the tow-net.

From the commencement of May to the 27th, the surface temperature of the sea remained very uniform, varying only from 53°F. to 53·6°F.; and from the 28th to the 31st it rose to 55°F.

June month was fine and warm. From the 1st to the 9th the surface temperature of the sea ranged from 59°F. to 60°F, but owing to the absence of wind no tow-nettings could be made. By the 13th the surface temperature had increased to 63°F., and it remained unaltered till the 19th, when between that day and the end of the month it varied from 60°F. to 61°F.

Sarsia gemmifera abounded in the harbour and especially within the docks. On the last day of this month *Sarsia prolifera* was almost as numerous.

July. Up to the 18th the surface temperature of the sea remained low, varying from 59°F. on the 1st to 61·6°F. on the 17th. Between this date and the 31st there was an unbroken rise in the surface temperature of the sea to 65·9°F., the weather being very fine, and the wind light on most days. With this rise of temperature there was a corresponding increase in pelagic forms, but these were almost exclusively inshore animals, the exception being one specimen of *Muggiæa atlantica* secured on the 27th.

August. This was a record month: the surface temperature of the sea being far higher than I have ever recorded it. This fact is due to almost total absence of rain, and continuous sunshine.

On the 1st the surface temperature of the sea was 64°F., and by the 3rd it had risen to 67°F. During the next week there was a slight decrease to 66°F, but between the 11th and 15th the surface temperature remained almost stationary at 67°F. The

next day there was a slight fall in the temperature to $65.9^{\circ}\text{F}.$, but the degree of warmth recorded on the 15th was quickly regained.

On the 19th the surface temperature of the sea, taken in two places in the harbour, was $69^{\circ}\text{F}.$ and $69.6^{\circ}\text{F}.$ From that day to the close of the month the variations in the surface temperature were the same as during the first portion.

The presence of a fair quantity of *Noctiluca* in a gathering made in the bay on the 7th is noteworthy, as is also the occurrence of a few specimens of *Prorocentrum micans* two days later. *Noctiluca* was very abundant in the harbour on the 16th, their presence being doubtless due to the fresh to strong easterly winds we experienced from the 10th to the 14th. On the same occasion, 16th, several *Saphenia mirabilis* were also secured. *Plutei*, in an advanced stage of development, were abundant towards the end of this month.

September. This exceptionally warm weather continued till the 14th, when the surface temperature of the sea began to steadily decline. On the 15th $64.6^{\circ}\text{F}.$ was recorded, and after that date there was a steady fall in the surface temperature of the sea of about $1^{\circ}\text{F}.$ every three days; $57.9^{\circ}\text{F}.$ being noted on the 30th.

On the 19th, after some squally weather, a few specimens of the radiolarian *Acanthometra elastica* were noticed in the gathering made that morning, after a long interval. This species continued to form a prominent object in the tow-net for some weeks.

October. From the 1st to the 12th the surface temperature of the sea fluctuated between $56.6^{\circ}\text{F}.$ and $55.9^{\circ}\text{F}.$ On the 4th, 5th, 6th, 7th, 26th, 27th the temperature rose to $57.6^{\circ}\text{F}.$; but during the intervening days it remained at $56^{\circ}\text{F}.$

The various tow-nettings made during this month were far above the average, both in quantity and variety. The Radiolarian, *A. elastica*, continued to be present in a living condition during the first portion of the month; but those specimens captured after the 25th, with a surface temperature of 56.9° were all dead. *Coscinodiscus*, *Rhizosonelia*, *Chaetoceros*, in chains were most abundant during the early portion of this month.

The presence of several specimens of *Corycæus anglicus* with ova attached, and one specimen of *Saphinia mirabilis* is noteworthy. After a long interval, a single specimen of *Calagus rapax* was found in the gathering of the 17th.

Specimens of *Podon*, carrying a single winter egg, were fairly common during this time.

November. The surface temperature of the sea during the first week remained unchanged at 56°F. Between the 8th and 15th it fell to 53·3°F., and during the next eight days a further steady reduction took place to 52·9°F. On the 24th there was a slight rise to 53·6°F., and during the remaining portion of the month the variation was very slight. The last half of this month was characterized by an unbroken calm, a most unusual event for the time of year.

There was an appreciable diminution in the quantity of the plankton during this month, although at the commencement it was far above the average, specimens of *Muggiæa* and *Corycæus anglicus* being exceptionally numerous. A single worm larva, which I believe to be a young *Aphrodita*, was captured on the 13th. The presence of a single *Beroe* in the tow-net on the 30th is interesting.

December. The surface temperature of the sea remained at 53·3°F. during the first week; this was followed by a rapid fall to 48°F., at which point it remained practically unchanged till the close of the year.

Cœlenterata. During the spring and summer of both years *Aurelia aurita* has been practically absent from this district. The presence of a single ephyra stage of *Aurelia* in the tow-net on the 17th January, 1898, led me to expect that a greater number would follow, but in spite of many excursions to various places in the harbour and also up Truro river as far as Malpas, during the summer of 1898, only one battered adult specimen was seen. This was observed in the docks on the 27th April, and was found to measure 30 m.m. in diameter. During 1899 not a single *Aurelia aurita* was seen. The last time this species was abundant in this district, was in the spring and summer of 1895.

The first *Chrysaora isosceles* was seen drifting up the harbour on the flood-tide, on the 11th July, 1898, and during the next month of both years this species was fairly common. The largest specimen of species was detected in the harbour on the 23rd August, 1899. It was found to measure 27.50 c.m. in diameter.

The ambulatory gonozooids of *Cladonemna radiatum* and *Clavatella prolifera* abounded in the tidal pools exposed during low water in all the sheltered creeks of Falmouth harbour and Helford river. As in former years, the hydroid of both species has so far eluded my most careful search.

TREMATODES. The parasitic trematode, whose presence I have detected in the structureless layer of the umbrella of several species of medusæ during the past few years, was found during the summer of 1898 to be very numerous within the digestive sacs of the common hydroid, *Clytia Johnstonii* occurring on drift *Zostera*. While examining a tow-net gathering made on the 11th August of that year, I happened to find a small piece of *Zostera marina* about 10 m.m. in length; and as most of the hydroids on this weed seemed to be abnormally swollen, I examined it under the microscope. Great was my astonishment to find that almost every polypide had, in the majority of instances, two, and in some cases, three of these trematodes wandering about within the digestive sac. A few days later, I collected during low water from various parts of the harbour some pieces of *Zostera* from the beds on which they were growing; and although these ribbon-like leaves were covered with specimens of this hydroid, in no instance could I find a single trematode within any of them, although on the drift specimens they abounded. During this time, medusæ were scarce, and it seems to me most probable that these parasites were compelled to find a new host wherein to undergo further developmental changes, and this may account for the singular circumstances under which they were found. I may add that these hydroids seemed to be in no way inconvenienced by the presence of these trematodes, for they expanded freely when under observation.

MOLLUSCA. All species of Nudibranchs were scarce during both years.

A few coils of spawn deposited by *Archidoris tuberculata* were observed on the vertical piles of wood which form the eastern breakwater, on the 19th Feb., 1898. During 1899 not a single specimen of the adult mollusk could be found anywhere in the harbour. I made a special point of hunting for this species for the benefit of a friend who was anxious to obtain specimens, but I was unsuccessful.

The sides of the coal hulks below water-line which usually form such excellent collecting places were quite bare of nudibranchs till the last few days of 1899, when a large number of *Goniodoris castanea* and a few *G. nodosa* were found. Specimens of *Aeolis coronata* and *Antiopa cristata* were also fairly abundant.

Only one specimen of *Aplysia punctata*, about 13 c.m. in length was found during these years. This was picked up on the 5th July, 1898, on a bed of *Zostera* in the docks. During the spring and summer of 1889 large specimens abounded in similar places not only in the harbour but also at Helford. Since then, only stray specimens have been seen, and these in the majority of instances have been small.

Owing to the exceptionally high temperature of the sea during the months of July and August, 1899, a very heavy fall of oyster spat occurred in Falmouth harbour and Truro river. Certainly, this 'fall' is the heaviest which has taken place in this district within the past ten years; and I doubt if it was beaten by the memorable 'fall of spat' which occurred in 1887.

CRUSTACEA. One of the most striking instances of the dispersal of marine animals by human agency that has ever come under my notice was detected during the spring of 1898. The facts of the case are these: Towards the end of March, the southern shores of Great Britain and Ireland were visited by a severe gale; exceptionally stormy weather being experienced by those vessels which happened to be at that time at the mouth of the channel. Among the chief sufferers who survived to tell the tale was the crew of a Liverpool barque, of about 500 tons, named "Ruthen." This vessel had taken on board some time previously a cargo of guano, obtained from a small island named Lobos on the Patagonian coast, situated about mid-way between

Montevideo and the Straits of Magellan. After an uneventful voyage she arrived off Queenstown, where she received her orders, presumably from a pilot boat, to proceed to a continental port to discharge. She experienced the full fury of this gale when off the Scillys, and in a short time lost all her masts and spars. Her crew were taken off by a passing steamer, and the vessel was abandoned. After a brief interval, a vessel took her in tow as far as the Lizard, and handed her over to a local tug-boat which promptly brought her to Falmouth, and a short time later she was moored in the docks. The day after her arrival, I went and examined her sides with the remote hope that I might be able to find something of interest amid the forest of green algæ which draped her hull a few inches below water-line. Without any difficulty I secured a dozen small crabs which I detected running amid this weed. The next day, I made a more leisurely examination of these crustaceans and their surroundings, for I soon discovered they were new to this country. In many instances these crabs could be seen devouring the weed on the vessel's sides; while others were scrambling through the weed, or holding fast to the peduncles of the *Lepas* which abounded everywhere below water-line. Between the time I discovered these crustaceans and the vessel's departure, about a week, I paid a daily visit to this barque; and besides removing numbers for preserving, I scattered dozens in various places in the harbour with a view to the introduction of a new species. Two years have nearly passed since this was done, and I have not found a single specimen. This vessel was finally towed away, and up to the time of her departure there were still numbers of these crustaceans left on her.

Being unable to identify this species from any book in my possession, I gave some of these crustaceans to Mr. Pocock, of the British Museum, who kindly informed me that *Pilumnoides perlatus* was the name of this species, and that it was a Chilian form.

Surprises like misfortunes seldom come single.

During the summer of 1899 another barque from Tal-tal, a seaport on the west coast of South America, arrived at Falmouth to discharge her cargo during the height of summer. She, like the preceding vessel, had quantities of *Lepas* festooning her sides.

Running over these, possessed of very keen vision, were numbers of *Nautilograpsus minutus*, *Milne-Edwards*.

After a careful search, I have only been able to find that four other specimens of this species have been secured on the coasts of Devon and Cornwall. Mr. Spence-Bate,¹ in his revision of Mr. Couch's list of 'Crustacea' in the Cornish Fauna, writing under the synonym of *Planes linneana* *Leach MSS.* says: "This is a stray inhabitant of our shores, and drifted hither after Atlantic gales. Its proper habitat is the Saragossa or Gulf Weed of Mid-Atlantic"..... "In our report, he continues, "to the British Association on the Marine Fauna and Flora of S. Devon and Cornwall, Mr. Couch says "In the spring of the present year, 1867, a specimen of the Hawk's-bill Turtle was taken in the channel, at not a great distance from the French coast, and therefore not to be classed as British; but when brought alive and active into Polperro there were found, adhering closely under the shelter of its tail, two full-grown specimens of this crab..." Mr. Couch says "...a species of the Genus *Grapsus* is in the Athenæum at Plymouth, under the name of *G. pelagicus* by Mr. Prideaux, and known to Dr. Leach, but not in any published work. It is understood that the collection in the Museum of that Institution is confined to specimens taken on the borders of Devon and Cornwall."

The third specimen was secured by the scientific staff of the Marine Biological Association^[3] at Plymouth under the following circumstances:—On the 26th September, 1895, as the laboratory steamer was passing the ship "Ballachulish" which had arrived at Plymouth Sound two days previously, the steamer was stopped for a few moments, and a fine specimen of *Nautilograpsus minutus* was taken from the ship's side, together with a quantity of *Tubularia* and numbers of *Podocerus falcatus*.

The last specimen recorded was found on the 21st October of the same year, secreted amid a huge mass of *Lepas anatifera* which was flourishing on a buoy of a crab-pot picked up by a fisherman off Plymouth, some two or three miles distant from the shore.

With the aid of a landing-net I secured some dozens of these crustaceans during the first week after the arrival of this vessel. At the end of that time, a good deal of the cargo had been

removed, and the hands were busily engaged removing the barnacles, weed, and other foreign growths from the exterior of the vessel. These crabs probably took shelter lower down the vessel or else deserted her, for after this partial cleaning no more were seen.

The surface temperature of the sea during the week these crustaceans were so numerous on the sides of this vessel was 67°F., a warmth to which they seemed quite accustomed, for they were very agile.

The specimens I secured for reference varied considerably in size; the largest measuring 17 m.m. across the carapace, the smallest 8 m.m.

In habits, *Nautilograpsus minutus* reminds one very much of the *Portunidæ*. When an individual is isolated in a pan of sea-water, it is seldom at rest; but if a bunch of sea-weed is introduced it at once takes shelter within it. This fact clearly indicates its normal habitat, viz.: in the floating *Saragossa* sea-weed.

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NOTES ON THE PARLIAMENTARY HISTORY OF TRURO,
PART II. (1469—1660).

BY P. JENNINGS.

From 9 Edward IV. (1469) to 33 Henry VIII. (1541-2) nineteen parliaments assembled, for fourteen of which no returns whatever are known to exist, and in the case of Truro, the names of the representatives in but two are preserved; those of 17 Edward IV., which was held at Westminster, 16 January, 1477-8, and 21 Henry VIII., which met in London, 3 November, 1529. The official returns for the former give Robertus Cinte and Henricus Frowyke as the members for Truro; for the latter no official returns have been found, but in a list, preserved among the State Papers, are the names of Rogerus Corbet and Johannes Thomas. The identity of these burgesses cannot now be determined with certainty, but it has been suggested (*West. Ant.*, Vol. IX, p. 108) that Thomas may have been a member of the family of that name, which, after living for several descents at Truthwell, Sithney, removed to Trink, in Lelant.

To the parliament of 37 Henry VIII., 1545, Truro sent Franciscus Smyth, armiger, and Robertus Trenkreke, generosus, the latter is also said to have sat for the town in the succeeding parliament, 1 Edward VI., 1547, his colleague then being Nicholas Randall or Randolph, but the official returns for Cornwall—county and boroughs—for this parliament are lost. Trenkreke was the father of Robert Trenkreke, the first Recorder of Truro under Elizabeth, an estimable man, whose virtues are inscribed on a monument in St. Erme Church, and to whom reference is made in the following couplet:—

“Let him who has the key of Heaven go seek
This wonderful man Mr. Bob Trenkreke.”

In two of Mary's parliaments, those of 1 Mary, 1553, and 1 and 2 Philip and Mary, 1554 (Nov.), Truro was represented by John Melhuish. C. S. Gilbert preserves the tradition that the founder of the Melhuish family was a doctor who accompanied King Edward to the Holy Land, and there extracted a poisoned arrow from that prince's arm. He also notes (writing in the year

1819) that "Mr. John Vigurs, of Penzance, whose wife's maiden name was Melhuish, has in his possession an excellently preserved portrait of her ancestor, John Melhuish, a physician, living in 1554." This physician was, probably,* the representative of Truro, although he is described in the official records as a merchant. He was a man of fearless and independent action, and the conduct of the Court in endeavouring to restore the Roman Catholic religion, roused him to active opposition; a band of thirty-seven members, which included Melhuish and five other Cornishmen, was formed to resist this attempt, and, to mark their displeasure, they took the extreme step of leaving the House in a body. The Court, indignant and alarmed, instructed Edward Griffith, the Queen's Attorney General, to indict them at the Queen's Bench. Six of them submitted to mercy, and paid the fine imposed on them; but while arrangements were being made for the trial of the remainder, the Queen died and the proceedings were dropped.

To the parliament of 5 Elizabeth, 1562-3, Truro sent John Carminow and John Mychell. The Carminows, of Fentongollan, St. Michael Penkivel, were a family of enormous wealth and unbounded hospitality. John Carminow inherited his uncle's property, as well as that of his father, and represented the county, West Looe, and Truro, successively; he was also sheriff of Cornwall in 1559. His colleague, Mychell, was a merchant of Truro; he married Jane, eldest daughter of John Killigrew, and obtained Killigrew, in St Erme, the ancestral estate of the family, by mortgage from his father-in-law. Mychell suffered severely from the depredations of French pirates, who were emboldened by the unprotected state of the western shores, to venture into the creeks and harbours in search of booty. Three of his ships, one being of 90 tons burden, were "lost into France by French pirates," he "followed the same thence to his utter undoing, and could never get justice at their hands, so as he is able to make good accompte by prooffe of £3,000 that he hath lost within this seven years by French pirates, and yet to this daye, never received a penny recompense." (State Papers, Domestic, Elizabeth, Vol. 47.) Notwithstanding his losses, Mychell took a prominent part in municipal affairs, as well as in imperial politics. He was one

* The grounds of probability are very slight.—*Ed.*

of the first Capital Burgesses under the charter of 31 Elizabeth, and was the first steward of the court. Referring to the monuments in St. Mary's church, Hals' remarks—"There is also near the same (*i.e.* the Robartes' monument) another funeral monument, erected to the memory of three brothers of the Mitchells, temp. Jas. I., *viz.*—Thomas, John (the member of parliament) and James, as I remember, who, as the inscription saith, had all 'one God, one womb, one tomb.'" This monument was doubtless destroyed during the so-called restorations of the church, which were commenced about 1747.

The official Blue Book strangely omits the parliament 13 Elizabeth, 1571, but Browne Willis gives Henry Killigrew and Vincent Skinner as the members for Truro. Of all the representatives of the town during the long reign of Elizabeth, Killigrew was certainly the most famous. He was a younger brother of Sir John Killigrew, who "re-built Arwenack House, the finest and most costly then in the county." As a pronounced Protestant, he had resisted the attempts of the court party to re-establish popery during the reign of Mary, and was consequently looked upon with disfavour by those who had the power to advance his interests. But in the next reign the Ministers of State were not slow to avail themselves of his eminent talents, and besides being appointed a teller of the exchequer and commander of Nieuwport, he was sent on numerous diplomatic missions, of which the following is a summary—Ambassador to Scotland, 1566; negotiating in 1569 for additional ports to be opened in the Baltic; to France, when Walsingham was sick, 1571, the year of his return for Truro; to Scotland again in 1572, during his second parliament as burgess for Truro, and in 1573; to Berwick in 1574, and to Scotland once more in the succeeding year, to the Low Countries in 1586, and to France, with the Earl of Essex, to assist the King of France, in 1591, for which latter service he was knighted. The Queen's parsimony was a great trouble to him; thus he complains that when on an embassy to the "Princes of Germanye" his allowance was only forty pounds, not half of the actual cost of the journey. Again, he says, "Now for all these Journeys, Chardges, Daungers, Hurtes, and Losses in the meanwhile, and the Tyme used only in Her Majestie's service, without

any Proffitt of my owne, I have only to lyve by, of Her Majestie's goodness, the Tellership, which was given me before I went to Newehaven." He devoted his leisure to the arts of painting, poetry, and music, and to the study of heraldry and antiquities. His first wife—Katherine—youngest daughter of Sir Anthony Cooke, of Giddy Hall, Essex, was one of four sisters, who were reputed to be the most learned ladies in England; his second wife—Jael de Peigne, to whom he was married 7th November, 1590, survived him, and afterwards married the Rt. Rev. George Downname, bishop of Derry. Carew, writing a few months previous to his death, thus refers to him, "After ambassades and messages and many other profitable employments of peace and warre, in his prince's service, to the good of his country, he had made choyce of a retyred estate, and, reverently regarded by all sorts, placeth his principal contentment in himselfe, which to a life so well acted, can in no way bee wanting." He died 16 March, 1602-3.

Skinner, Killigrew's colleague in 1571, was a member of a Lincolnshire family; he seems to have been of a roving disposition, for he represented in various parliaments boroughs ranging from Borough-bridge, in Yorkshire, to St. Ives, in Cornwall, for which latter town he was elected in 39 Elizabeth, 1597.

In 1572, Oliver Carminow was associated with Henry Killigrew in the representation of Truro. This Carminow managed to waste nearly the whole of his immense fortune, and three years after his death, Fentongollan with its "halls, parlours, and dining rooms, its notable tower and bell, three stories high," and its two large gate houses at each end of the town, was sold by his daughters to help to pay his debts.

Six more parliaments were held during Elizabeth's reign, but of the burgesses who represented Truro, not one sat in more than one parliament, and of the twelve, only two, or possibly three, were Cornishmen. Michael Hickes (1584), supposed to have been of Trevethick, in St. Ewe, was secretary to Lord Burleigh, and an ancestor of the present Sir Michael Hicks-Beach. In the troublous times preceding the Spanish Armada, John Stanhope represented the town (1586); he was father of the

first Lord Chesterfield; his colleague, Roland Lytton, being an ancestor of the Lyttons, of Knebworth, poets, novelists, and statesmen. He possessed estates in the eastern part of the county, and thus became associated with Truro; he claimed relationship to the Queen, by reason of his marriage with a St. John, and was captain of the royal band of gentlemen pensioners. Hannibal Vyvyan, of Trelowarren, one of the two Cornishmen to whom reference has been made, was a notable man in local affairs. He was governor of St. Mawes Castle from 1561 until 1603, but the duties of his office did not prevent him from adding to them the responsibilities of parliamentary life, for we find him representing Helston in 1586 and in 1601, Truro in 1588, and St. Mawes in 1596. He was also sheriff of the county in 1601, and vice-admiral of the South coast of Cornwall. His colleague in the representation of Truro, John Woulton, is supposed to have been a relative of Woulton, bishop of Exeter at that time.

The parliament of 1588 was the last for which burgesses were elected under the provisions of the older charters; it was dissolved 29th March, 1589, and on 20th June, of the same year (1589), Elizabeth granted the town another, the seventh, charter, under which the corporation continued to act, except for a short interval in the reign of James II., until the passing of the Reform Bills in 1832 and 1835. By the provisions of this charter the right of election of members of parliament was vested in the Corporation, consisting of twenty-four persons including the mayor and four aldermen. Nearly four years elapsed before the new corporate body was required to exercise its privilege in sending members to parliament, and, unfortunately, all the official returns relating to it have been lost, except the writ for a single election at Morpeth; two lists, however, were preserved at the Crown Office, and they give as representing the town in this (to Truro) historically important parliament, (35 Elizabeth, 1592-3) the names of John Parker and Nicholas Smyth. These gentlemen were succeeded in October, 1597, by Sir Maurice Barkeley, knight, and Reade Stafford. Barkeley, having married a Killigrew, doubtless owed his election to the influence of that family; in the previous year, he had been knighted by the Earl of Essex at the taking of Cadiz.

Elizabeth's last parliament was a very short one; it met at Westminster, 27th October, 1601, and was dissolved 19th December, in the same year. In his way, each of the two men who sat in it as member for Truro was an interesting personage. Thomas Harris, who sat for Callington, in 1584, and for Bossinney in 1593 and 1597, formerly lived in Hertfordshire, but afterwards at Cornworthy, in Devonshire. He was one of the most celebrated lawyers of the day, and was raised to the dignity of serjeant-at-law, in 1589. The earliest mention of the Daniell family, one that held a most prominent position in the little town for more than two centuries, occurs in connection with this parliament, William Daniell being associated with Harris in the representation of the constituency; nothing further respecting him seems to be known: he was not one of the original members of the reformed corporation, and his fame as founder of the house has been eclipsed by the greater celebrity of his descendants.

To the first parliament of James I. Truro sent two local gentlemen, Thomas Burgess and Henry Cossen. At this period the Burgess family was quite as influential as that of the Daniells, and it is a very remarkable circumstance that in so small a town as Truro then was, there should have been such a large number of prosperous merchants; in addition to those just mentioned, the Michells, Robartes, Lewarnes, Sydenhams, and others were all successful business men and took prominent positions in local and national affairs. Burgess was the first mayor under Elizabeth's charter, and one of the four men "out of the better and more honest burgesses, of the twenty-four Capital Burgesses" who were elected aldermen. Cossen resided at Roseveth, in Tregavethan; he also was an original member of the reformed corporation, was mayor in 1614, and left a sum of money for the delivery of an annual "gift sermon" at St. Mary's church.

James' second parliament met at Westminster, 5th April, 1614, but after an existence of only two months was dissolved (6th June). All the official returns of this parliament are wanting, but Hals inaccurately refers to Sir Richard Robartes, Bart., and John Arundell as Burgesses for Truro. Browne Willis (*Notitia Parliamentaria*, III., pub. 1750) gives "Thomas Harris (?)" only, the lawyer who represented the town in 1601. A list preserved at Menabilly also gives Harris as the only representative, and it

is conjectured that this was copied from Browne Willis. Another list, however, has been found more recently among the Duke of Manchester's papers, at Kimbolton, and this is now generally regarded as being more correct. Here the burgesses for Truro are said to have been Thomas Russell and Thomas Burgess, junior, merchant. Burgess again sat for Truro in 1623-4.

James called a third parliament in 1620, for which Truro elected Barnabas Gooch, LL.D., and John Trefusis, of Trefusis. Apparently, the corporation had some difficulty in the election of a colleague for Gooch, for while the date of the latter's return was 18th December, 1620, that of Trefusis was three days later. Gooch was also returned by the University of Cambridge, and preferred to serve for it; Truro had consequently to elect another member, and chose Sir John Catcher, knt., who is described in the official returns as "of Binkfield, county Berks." If this description is correct, he must have wandered far afield from his native place to find a new home, and it does not appear that after renewing his connection with Truro, he again broke it. He was, probably, the second of the three sons of William Catcher, of Condurra, St. Clement, a merchant, an alderman of the borough, and brother-in-law of Thomas Burgess, senior. John was an ardent Royalist, and raised a foot company at his own expense for Charles I. During the Commonwealth he suffered sequestration and imprisonment, and being released at the Restoration, he presented a petition to the King (14th July, 1660) praying that he might be appointed to the offices of stamper and receiver of excise on tin, and of supervisor of tin-blowing in Cornwall and Devon. The treasury commissioners, in their report, dated 7th August, granted the request for the present, and promised to recommend him to the future farmers of tin, to whom the appointment belonged. Three years later the Government issued a warrant to pay him a salary of £80 per annum with arrears.

"Instead of the fathers shall be the children." To the last parliament of James I., 1623-4, Truro sent Richard Daniell and Thomas Burgess, sons of previous representatives of the town. Reference has already been made to Burgess. Daniell was the elder son of William Daniell. For many years he traded with the Low Countries, and resided at Middleburg; so successful was he in his business, and in his attention to municipal affairs, that

in 1613, he was appointed deputy governor of the town. He was twice married, first to Jaquelina von Meghen, secondly to Margaret von Ganeghan. Returning to Truro he threw himself with characteristic energy into its public life; he was soon elected a capital burgess, was an alderman in 1620, mayor in 1622, and member of parliament in 1623-4, and in 1627-8. He built a fine house in Truro, which, with its orchards and meadows, cost more than £600; but during his absence in London, this house was burnt down, and, in consequence, the Commons gave him permission to return to Truro. This disaster is the more regrettable, because, had it stood, it would have been an interesting example of the architecture of the period, of which so few remains are to be found in the town. Daniell died at Truro, 11th February, 1630.

Charles I. held five parliaments, and in each Truro was represented by members of the families of Rolle or Rous, except in 1627-8, when Richard Daniell was again elected. Henry Rolle sat in the parliaments of 1625, 1625-6, and 1627-8, and was succeeded in the two parliaments of 1640 by John Rolle. William Rous sat in Charles' first parliament, and Francis Rous in 1625-6, and in the two parliaments of 1640. Henry Rolle was a very distinguished lawyer, he became first a puisne judge, and afterwards chief justice of the king's bench. William Rous, a member of an ancient Devonshire family that had settled at Halton, St. Dominick, had married Mary, eldest daughter of Richard, Lord Robartes, and to the influence of the Robartes family he owed his election.

Perhaps the most renowned of all the men whose names are found on the burgess roll of Truro was Francis Rous. Born at Halton in 1579, he studied at Leyden University, where he matriculated 10th February, 1599. On his return to England he espoused the cause of the Puritans, and during the stormy period of the Great Rebellion, came to the front as an enthusiastic supporter of the parliamentary party. After sitting in one parliament for Truro, he was elected for Tregony, 1627-8, and then returned to Truro. A possible explanation of the fact that Daniell took Rous' place as representative for Truro in this parliament is that the Robartes and Daniell families may have been rivals for political supremacy in the borough, and that, as

this supremacy oscillated between the two parties, Daniell or Rous was elected. To Lord Robartes, Rous dedicated one of his many works, "The heavenly academie"; the dedication reads "To the right honourable John, Lord Roberts, Baron of Truco (sic.)" and is signed "who is to your Lordship's (especially spirituall) service justly devoted, F. Rous." Rous and John Rolle sat for Truro during the Long Parliament 1640-53—a parliament "which in spite of many errors and disasters, is justly entitled to the reverence and gratitude of all who, in any part of the world, enjoy the blessings of constitutional government." Within about a month of its assembling, Rous attracted public attention by opening the debate on the legality of Laud's new canons, and shortly afterwards he presented the articles of impeachment against Dr. Cosin. For these and similar services he was appointed Provost of Eton, by an ordinance passed by the Lords at Westminster, 10th February, 1643-4; his predecessor, Dr. Stewart, had been removed from the position because he had "joined himself to those that had levied war against the parliament." One of Rous' many generous acts was the founding of three exhibitions from Eton to Pembroke College, Oxford. Until 1649 he was a Presbyterian, but in that year joined the Independents, and in 1651-2 served on the committee for the propagation of the gospel—a committee which framed an abortive scheme for establishing a State Church on the Congregational system; he was also appointed chief examiner of preachers and commissioner in Cornwall for ejecting scandalous ministers and ignorant schoolmasters.

The country was in such a disturbed condition in 1653, that Cromwell and his council deemed it inexpedient to summon a new parliament after the constitutional manner; they, therefore, selected about one hundred and forty members, "faithful, fearing God, and hating covetousness," supplied by the "Congregational churches" throughout the country. Rous was member for Devon in this parliament, and was chosen speaker of the House. In the next year another parliament met, and a very stormy one it proved to be; several knights were ordered to be returned for each county, but not many burgesses; thus the county of Cornwall returned eight, including James Launce of Penare, and Charles Boscawen, of Tregothnan; but Truro sent Francis Rous

only. This was the last parliament in which Rous represented Truro; he was now seventy-five years of age, and five years later he died. The Protector showed his appreciation of the loss of so valued a friend, by giving him a splendid public funeral; he was buried in Provost Lupton's Chapel in the church of Eton College, and his portrait still hangs on the college walls.

Naturally, he was much disliked by the Royalists, who called him "the illiterate old Jew of Eton," and other bad names; and Clarendon, referring to his election as speaker says—"They (the members) repair'd to the Parliament House, and made choice of one Rouse to be their Speaker, an old gentleman of Devonshire, who had been a member of the former Parliament, and in that time been preferr'd, and made Provost of the College of Eaton, which office he then enjoy'd, with an opinion of having some knowledge in the Latin and Greek tongues, but of a very mean understanding, but thoroughly engaged in the Guilt of the Times." But, like everybody else who has detractors, Rous had his admirers, some of whom expressed their admiration in verse; thus one Nicholas Billingsly wrote a sonnet to extol his virtues; it is entitled "Annagrama, Francis Roose, Rise Car of svn," and commences thus:—

"Rise Car of svn, convey thy purer light
Into our souls, so shall they know no night."

The Protector's last parliament assembled 17th September, 1656; the official returns for Cornwall are wanting, but Browne Willis gives Walter Vincent as the sole representative of Truro. Walter formerly lived at Tregavethan, and afterwards at the family seat. He was a barrister-at-law, clever, upright, and popular; and throughout the whole of his career was devotedly attached to the Stuarts. This election was a significant sign of the time. The country was becoming tired of Cromwell's administration, and was casting longing eyes across the water to Prince Charles, and, like many other constituencies, Truro now replaced an ardent parliamentarian by an equally ardent royalist. Charles II., in recognition of his loyalty, created him one of the Barons of the Exchequer, and he set out on a journey to London, in 1680, to be sworn. On reaching Exeter, however, he was taken suddenly ill, and died at the early age of 47. He

represented Truro in three successive parliaments, 1656, 1658-9, and 1660. His loyalty to Charles nearly cost him his seat in the first of these parliaments. In common with about one hundred other members, he had not received his writ, when the house met; they were excluded by order of Cromwell and his council, "on account of their political or moral disqualifications." Their case being considered, it was decided on 22nd September, by 125 votes to 29, that they might apply "to the Council for an approbation," and that in the meantime the sitting members would proceed "with the great affairs of the nation."

In Richard Cromwell's only parliament (met 27th January, 1658-9) Charles Boscawen, of Nansavallon, shared the representation of Truro with Vincent. He supported Cromwell's policy, so that now the capital burgesses sent a member of each of the two great national parties to represent them. Like Vincent, Boscawen was a barrister-at-law, but he "made noe further use thereof in his elder years than to counsell and assist his friends in all their lawe concerns, gratis." (Hals). This is the first instance of a member of the Tregothnan family representing Truro. The parliamentary influence of the Boscauens in Truro was remarkable; until the passing of the Reform Bill, in 1832, they ruled the the borough with absolute sway, and by far the larger number of its representatives from 1659 until 1832 were either members or nominees of the family.

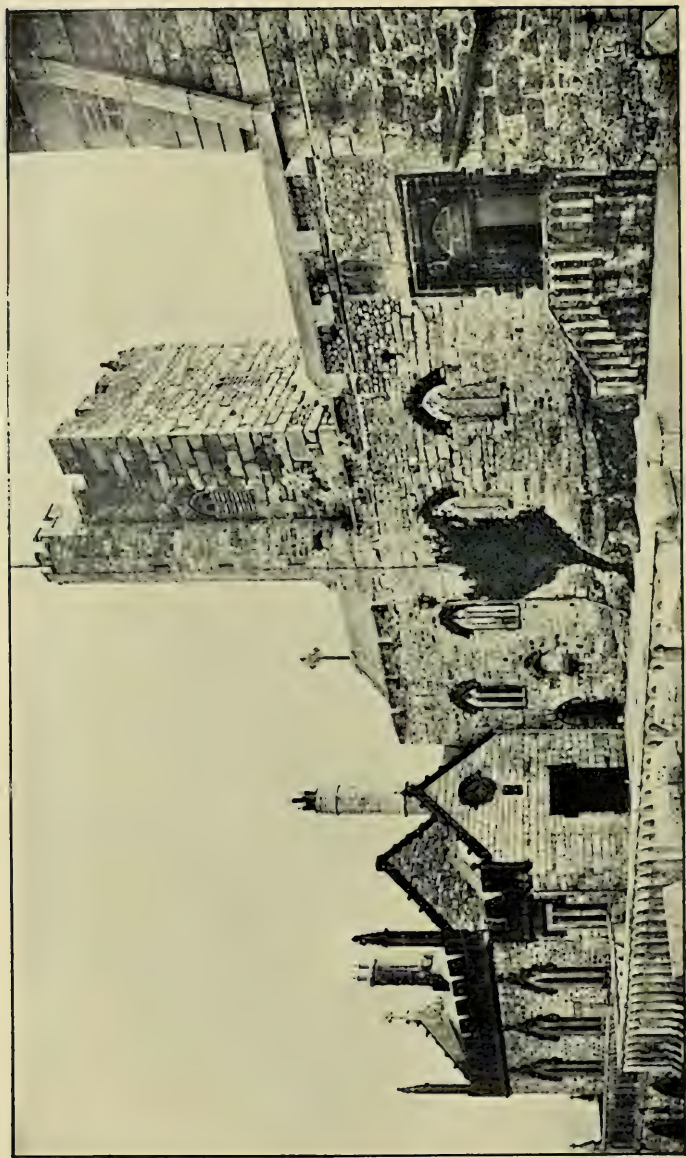


Photo by

S. MICHAEL'S MOUNT CHURCH (FROM S.W.)

[*F. C. Burrow, F.R.P.S.*]

NOTES ON ST. MICHAEL'S MOUNT.

BY THURSTAN C. PETER.

It is a strange fact, but a true one, that St. Michael's Mount has received very little notice from this society. There have been from time to time papers on its geology, and Sir Edward Smirke some years ago printed in our Journal a very interesting copy of an ancient "Extent" relating to it. But for the most part the history of the Mount has been neglected by us. I purpose to-day attempting, to some small extent, to remedy this omission, by saying a few words touching its history as a religious establishment, leaving its better known history as a fortress to be dealt with by someone else. My paper has little in it that is new, and I have not by any means exhausted all the material even in such books as Oliver's *Monasticon*. In dealing with this beautiful great rock which forms a place of pilgrimage for so many of us, the temptation to speak of its natural beauty, and to discuss its remarkable geological features is very strong. Almost irresistible, too, is the temptation to tell of the fights and adventures of which it has been the scene. These were told quite recently in a very graphic and interesting manner by Major St. Aubyn in the *Pall Mall Magazine*, and cannot be dealt with by me to-day. Nor can I stay to discuss that endless source of difference—was this the *ICTIS* of the ancients? Most answer this question in the affirmative in spite (as it seems to me) of tremendous evidence to the contrary.

The greatest temptation, however, is the folk-lore with which the place abounds. Here is the very well* by the side of which "Jack the valiant Cornishman did slay the giant Cormoran"; here too are the 'Giants' graves' which cover the victims of Jack's valour; and on the beach at the foot of the hill is the "Chapel Rock" whereon once stood an oratory of which Leland speaks as "a little chapel yn the sande nere by the towne toward the Mount," and where (on what authority I know not) many of our

* A fragment of brick wall just opposite the well is worth notice. It is apparently Tudor,

local histories tell us pilgrims were wont to halt before making the ascent. But the Chapel Rock has other interests than that derived from the building that once stood on it. Having already carried off the top of the neighbouring hill of Trencrom, to make the Mount itself, Cormoran was in want of further stones wherewith to build his castle, and sent his wife to fetch them from the same place. She, thinking (womanlike) that any other stone would do as well, fetched this one from the nearer hill of Ludgvan-lees. Angry at her conduct, the monster slew her with his mighty foot, and the great rock rolled from her apron and fell where we now see it; a silent witness to the lady's strength and to the truth of the narrative.

Though I am unaware of the authority for the statement so often made that, under the name of Dinsul, this hill was held sacred by the heathen Britons, yet it was certainly from very early times the resort of pilgrims, of whom the earliest is the legendary St. Keyne, who is stated to have come here about the year 490, and to have conferred on St. Michael's Chair the power of giving to that one of a married couple who first sits therein domestic mastery, a privilege which, as all know, she also conferred on the well that bears her name in East Cornwall. By one of those freaks of popular fancy which are at once so common and yet so mysterious, the legend and the name have been both transferred from the real chair of St. Michael, on the western side of the hill, to the ruined lantern of moorstone on the chapel tower, whither many a bride hurries on her wedding day to secure the happiness that she fondly supposes to be born of mastery. Indeed there is no place so popular for the honey-day (if I may coin a word) of the wedded couples of the neighbouring parishes, especially of St. Just, and I am assured that, as a rule, the groom bows gracefully to the inevitable, and allows the lady to mount first.

Many are the churches on hills dedicated to St. Michael. To name only a few in Cornwall, there are St. Michael Caerhayes, Michaelstow, St. Michael at Rowtor (licensed 10th November, 1535, but now in ruin); and in the neighbouring county of Devon is a striking church of that dedication on Brentor. I do not know if St. Michael is said to have personally appeared at

each of these places, as he did here and at Mont St. Michel, and at the monastery of St. Michael del Bosco at Bologna, but I believe most of them have some such legend.

Actuated possibly by the strong resemblance between the two hills, King Edward the Confessor granted our Cornish mount to the abbey of the same name in Normandy, where the original grant is said to be still preserved. "In the name of the blessed and indivisible Trinity, I Edward, by the grace of God King of the English, being desirous to give the price of redeeming the soul of myself, and of my relatives, have, with the consent and witness of good men, delivered to St. Michael the Archangel, for the use of the brethren who serve God in that place, St. Michael by the sea, with all its appendages, to wit, towns, castles, fields, and other appurtenances. I have added also . . . (other lands specified). If any shall attempt to impeach these gifts let him be anathema and incur the eternal wrath of God." It is almost unnecessary to mention that the Norman abbey was Benedictine, founded by St. Aubert, bishop of Avranches, in the 8th century, in obedience to a mandate from St. Michael himself, who appeared to him as he slept. The Norman abbey held many churches in England:—Woodbury in Devon, Cholsey in Berkshire, and others. All that seems to have been intended by Edward's grant to the Norman abbey was that the Cornish establishment should be a cell of the Norman. Gradually, however, as Normandy and England came to be separated, the Cornish Mount became the home of an independent monastery to which grants were made direct.

At the time of the Domesday survey the greatest land-owner in Cornwall was the Conqueror's half-brother, Robert, Earl of Mortain and first Earl of Cornwall, who held no less than 248 manors in this county alone, and 545 in 19 others. Amongst his lands in this county were Moireis (*hodie* Moresk or St. Clement's by Truro), Alwaretone (*hodie* Alverton or Madron), Tedington (*hodie* Tehidy or Illogan), and Luduham (Ludgvan-Lees or Ludgvan).

From Domesday also we learn that the Church of St. Michael held Treiwall (the present manor of St. Michael's Mount). "There are two hides which have never paid geld. There is land for eight ploughs. There is one plough with one villein, and two

bordars, and ten acres of pasture. Worth twenty shillings. Of these two hides, the Earl of Mortain has taken away one hide. Worth twenty shillings." The land so taken away by the Earl was (we learn from the same record) held under the earl by Blohiu. Influenced (as he tells us in his deed of grant) by the fire of divine love, Earl Mortain notified to all sons of Holy Mother Church that, whereas in battle he carried the banner of St. Michael, and moreover desired to secure salvation for the souls of himself, and of his wife, as well as the salvation, prosperity, and welfare of the most glorious King William, and to obtain the reward of eternal life, he gave and granted St. Michael's Mount in Cornwall to God and the Monks of the Church of St. Michael "de Periculo Maris," (*sic*) with half a hide of land, quit and free from all customs suits and actions, as he himself formerly held it; and, by permission of his Lord the King, he ordained that the said monks might hold a market there every Thursday.* Lastly, having ascertained as a fact that through the merits of St. Michael and the prayers of the monks, a son had been given him by his wife, he had increased the gift to the said Leader of the Heavenly hosts by the grant of three acres of land in Ameneth, to wit, Trevelaboth, Lismanoch,† Trequaners and Carmailoc, his most pious lord King William consenting, as also did his Queen Matilda and their noble children Count Robert, William Rufus, and Henry, still a lad, to be quit and free of all pleas, suits and forfeitures, so that the monks should be responsible to Royal justice for nothing, except only for homicide. The grant is sealed by King William, his Queen and children, as also by the Earl, and confirmed by Livric, Bishop of Exeter. Dugdale's and Oliver's copies (from which I have translated this) give the date as 1085,‡ a date which is obviously wrong, as

* Marazion or Marghasiowe is said by some to mean "Thursday's Market." The etymol gy seems fanciful, and it is worth noticing that the markets were not held at Marghasiowe at all until transferred thither from Marghasbigan, wherever that may have been. For interesting discussions of the etymology of the name, see Macmillan's Magazine for 1867, and the Journal of this society for the same year.

† Lismanoch=Monk's Enclosure. Query, if now represented by the fields in St. Hilary parish known as "Prior's fields."

‡ The words are "Firmata atque roborata est hæc carta, anno millesimo octuagesimo quinto ab incarnatione Domini, indictione decimâ quartâ, concurrente tertiâ, lunâ octavâ." The indiction, it will be noted, does not agree with the year.

Livric (who was the first Bishop of Exeter after the removal of the see from Crediton), had died in February, 1073. Oliver suggests that the Pope at the time was Gregory VI, but he had abdicated in 1046. Gregory VII did not come to the chair until April, 1073, that is, two months after Livric's death. There is a mistake somewhere.

Appended to this charter of the Earl of Mortain, is a further deed whereby Livric, by command of his most reverend lord Gregory, and on the exhortation of the King, the Queen and all the optimates of the realm of England, freed the church of St. Michael the Archangel in Cornwall, which was entrusted to the angelical ministry, and with full approbation consecrated and sanctified, from all episcopal jurisdiction and subjection, and remitted a third part of the penances of all who should visit the said church and assist it with their gifts; and, that the grant might remain for ever unshaken and inviolable, by the authority of God the Father, and of the Son, and of the Holy Ghost, he forbad all his successors from attempting anything contrary to this decree. William of Worcester, who gives the impossible date of 1070 for Pope Gregory's bull, tells us that this episcopal decree, having been recently found amongst the ancient registers of the Mount, was ordered to be placed publicly on the gates of the church, and enjoined to be read in other churches, that the devout might be induced to visit the place more frequently and in greater numbers.

I regret to say that I am unable to identify the places named in Earl Mortain's grant. Probably someone better acquainted with the parishes in which they were situated can do so. We meet with some of the same names in a deed of Bargain and Sale of 18th April, 1640, whereby the Earl of Salisbury conveyed to Francis Bassett, of Trehidy (*sic*) in Illogan, the Mount itself, Bassett covenanting to keep there eight soldiers for its defence. We may note in passing that many of the deeds relating to the Mount contain similar provision, for instance, in 1619* Captain Arthur

* State Papers Domestic vol. XC, no 100, where also is an inventory of its ordnance and of reparations required. See, too, Oliver's Mon. Dio. Exon. p. 30, note. We believe that legally the Mount is still a garrison entitled to fly the Union Jack, though no soldiers are now maintained there and the right is never exercised.

Harris was holding it for his life on condition of maintaining a gunner, a porter, and three soldiers. The grant to Bassett includes the tithe of garb out of Hellowe, alias Enhellowe, Pencombe, Alvernon, Reskaige, and Penzance in Cornwall, as well as the tithes of Trehiday in Illogan, but it excepts to the Earl of Salisbury and his heirs the manor of Treraboe, alias Trefaboe, the rectory and parish church of St. Hilary, the tithe of corn and hay arising in St. Hilary (but not the tithe of fish) and a barn belonging to the said rectory, the tithes of St. Clement's, near Truro, the tithe fish of a little creek called Porthemals in St. Hilary* (except tithe fish within the bay of the Mount whether in St. Hilary or elsewhere), a messuage and 28 acres of land called Anhey in St. Keverne, a messuage and 30 acres called Carnellock in St. Martin's, a messuage and 18 acres in Selant (*sic*), a messuage called Lambodoe in St. Clement's and 60 acres belonging thereto, and the tithes thereof, and a close containing 9 acres in Moresk, "all which excepted premises were formerly parcel of the possessions of the late Priory of St. Michael's Mount."† Comparing the properties described in this conveyance with those in Earl Mortain's grant, we may perhaps venture to identify Trevelaboth as Treraboe in St. Keverne, Amaneth as Anhay (perhaps also the same as Manael named in the grant of 30th December, 1290, mentioned below), and Carmaillock, and Carnellock, we may regard as clerical errors for Caervellock, in the parish of St. Martin.

In the Domesday Survey the manors of Treiwal and Treuthal (now apparently the Mount itself and Truthwall or Tregurtha in St. Hilary) appear as having been the property, in the time of Edward the Confessor, of Brismar, Prior of St. Michael's, and at the date of the survey as the joint property of the Church of St. Michael and Blohiu (under the Earl). In the reign of Rufus, Robert de Mortain, and Almodis his wife, added to the former gifts Ludgvan (Luduhanum), the manor of Richard Fitz Turulf,

* The tithe of fish forms a frequent subject of conveyance and lease in connection with the Mount, and was, until quite late years, of much value. By lease dated 10th April, 7 Charles (1631), William Earl of Salisbury, granted to Hannibal Newman, of St. Michael's Mount, gent., the tithe of fish belonging to the Mount and the cellar used for curing the same (except the tithe fish at Porthemals) for four years at £20 a year.

† From an abstract of the deed *penes* Lord St. Levan.

"near the Mount." They also gave the share which (as we have just seen from Domesday) Blohiu (Bloi² in MS.) held in the manor of Treihul, and both the fairs on the Mount. Robert, the son of the grantors, joined in this grant, and William his other son promised that, if Almodis left no direct heir and the land reverted to him, he would confirm the grant. In consideration of this grant Robert, the Abbat, and his monks gave the Count £60 of the money of Le Mans (*LX librarum cenomannensium*).

The church of the time of Edward the Confessor, assuming any was then built, must have fallen into decay or have proved insufficient for its purpose. Perhaps there had been no new church built here at all since the days when the Mount was visited by St. Keyne and St. Cadoc and other pilgrims drawn hither by the sanctity of the place. At any rate the old buildings have, as we should expect, disappeared, and the only very old part of the edifice now standing is the wall, several feet thick, pierced by the principal doorway of the mansion, and which competent judges consider to be Saxon. The first written record of a building here is contained in the Custumal of Otterton Priory,* from which we learn that Bernard, the abbat of Mont St. Michel, came to England and built the church here in 1135. At his request, Robert, bishop of Exeter, consecrated it sometime between 1138 and 1154.† This church in time met with ruin. On the 11th of September, 1275, between the hours of one and three of the day there was an earthquake throughout the kingdom, and its shock levelled the church of St. Michael with the ground.‡ But I am going before my story. The Otterton Custumal recites that in honour of Christ and his apostles Abbat Bernard had caused suitable buildings to be erected and 13 monks to be established here, and had provided for their maintenance. He ordained, however, that,

* Printed by Oliver in the Monasticon. Otterton also formed part of the possessions of the alien abbey of Mont St. Michel.

† It was during the reign of Stephen, who died 1154. Robert Chichester was Bishop from 1138 to 1155.

‡ *Annales de Waverleia*, Rolls series. "A.D. 1275, Item, III idus Septembris, inter horam diei primam et tertiam, factus est generalis terræmotus per universam regionem, cujus impetu Ecclesia quæ dicitur Sancti Michaelis de Monte solo cecidit complanata."

either personally or by one of the brethren as his deputy, the Prior in Cornwall should annually visit the Abbey in Normandy and pay in perpetuity a rent of 16 marks silver. He provided for the deposition of any refractory Prior and the excommunication of any who should be contumacious or disobedient. Whoever, whether prince or potentate, should dare to attempt any alteration of the constitution provided, or should convert any of the Priory possessions to his own use, was declared anathema. While any who to the best of his ability (for not only was the distribution of much by Zaccheus of avail, but so also were the widows' mites) should assist in preserving and increasing those possessions, should have the prayers, and share in all the benefits, of the Church of St. Michael in Normandy. The possessions coming by gift of Robert of Mortmain are then enumerated and it is added "There is besides land adjoining for the pasture of all necessary animals" a privilege apparently referred to in the Ordinacio of the Vicarage of St. Hilary in 1261.

In 1140, Alan, Count of Brittany, of Cornwall, and of Richmond, for the welfare of the souls of himself, his wife and children, and for the redemption of the soul of his uncle Brient, from whom he had inherited his estate in Cornwall, and of all other his ancestors and relations, and for the security of his lord, King Stephen, his children and his wife, granted to God and to the church of St. Michael's Mount, the ten shillings which he received yearly from the fair at Merdresem (Marketjew) and any increased profits from the same source (Mon. Dio. Exon. p. 32).*

In 1155, Pope Adrian by bull confirmed all their possessions, including St. Michael's Mount in Cornwall,† to the Norman Abbey.

Towards the end of the 13th century, Richard, King of the Romans, granted and confirmed to the Prior of St. Michael's Mount and his successors, that the three fairs and three markets

* At the Record Office is a charter of Privileges granted by Henry II to the Monks of St. Michael, but, although found at Penrose in this County, it apparently relates to the Norman Monastery and we do not, therefore, repeat it here. An interesting account of its discovery, and discussion of its contents, by the late Mr. J. J. Rogers may be found in the Journal of this Institution (vol. V, p. 23).

† "Cellam S. Michaelis de Monte, Cornubiæ, cum pertinentiis suis."

enjoyed under grant from his predecessors the Kings of England, namely on Mid-lent day and the day following, on the vigil of Michaelmas day and the day following, and on the vigil of the day of St. Michael in Monte Tomba (16 October), and which they had hitherto held on land not their own at Marghasbigan, should in future be held on their own land at Marchadyou near their grange; but so that such fairs must be conducted according to the law and custom of England, and must not be to the injury of any other fair. I am not able to identify the position of Marghasbigan, and think it may possibly not be a locality at all but merely a privilege extending over some part of what is now the township of Marazion. The name (meaning "the little market") also appears as Marghasvean, and is doubtless the same as *de parvo mercato* in the 1261 taxation of St. Hilary Vicarage. Some of our local historians speak of the two markets as the same, but this is clearly an error.*

By a charter dated at Restormel, 30th December, 1290, Edmund, Earl of Cornwall, recites and confirms the grants of his father the said Richard, King of the Romans. In the two charters which come under his "Inspeximus," many places are named which have not been identified, but some can be, as, for example, the Moor of Goonhib, which is probably Goonhilly Downs, part of which seems to have gone with the grant of Treraboe in St. Keverne which is also mentioned. In addition to confirming the former grants, Edmund further granted and confirmed to God and the blessed Mary and Saint Michael and to the Prior and Monks of St. Michael's Mount, all his estate (*quantum in nobis est*) in the Mount itself, with a hide of land and its appurtenances, free from all customary obligations, as formerly held by Robert, Count of Mortain; also 3 acres of land in Manael, Trurabo, Lesmanack, Trerravers, Carnalel, with their appurtenances, as the said Robert of Mortain held them. He also granted to the Priory that on a vacancy in the office of Prior he would account for all receipts during such vacancy beyond the sum necessary for the maintenance of the custodian of the Priory.

*In other documents also the two are treated as distinct, e.g., in a Deed Poll dated on the Monday next after the feast of the Nativity, 11 Henry iv, Ralph Vivian gave to Jeffery Seynaubyn "all his messuages in Margrasiou, Marghasvihan and Breuannak."

From the Taxation of Pope Nicholas IV (1288-1291) we extract the following:—

(Taxacio)

Montis Ecclesia de Moreke vj. li Decima xij^s

Michaelis Vicaria ejusdem xiiij^siiiij^d —

* * * * *

Ecclesia Sancti Hillarii

lxxiiij^siiiij^d Decima vij^siiiij^d

Vicaria ejusdem xxvj^s viij^d

Ecclesia de Udnou parva xxx^s

Prior Sancti Michaelis percipit in Ecclesia in oblationibus et obvencionibus vi^{li} xii^s iiiij^d Decima xiii^s iiiij^d

Temporalitas Cornubie

Prior Montis Sancti) Aput Marchadiou iiiij^{li} xiiii^s ii^d

Michaelis habet) Manerium de Trewerabo (s.o.)
vij^{li}v^svi^d

Summa xi^{li}xix^sviiij^d Decima xxiiij^sxi^dob

What the letters “s.o.” in the above taxation mean has not (I believe) been explained.

The first independent prior of the Mount seems to have been Ralph de Carteret, who was instituted 21st December, 1266, the patron being the abbat of the Norman monastery. From this time the Cornish priory seems to have ceased to be a mere cell. It probably now adopted a seal of its own, though, so far, none such has been discovered.

On the 11th of April, 1276, Fr. Richard Perer, Monk of St. Michael “in periculo maris”, was collated to the Cornish priory by lapse. Apparently the bishop bore no jealousy toward the foreign house.

On the 8th of July, 1283, Gaufridus de Gernon, alias Forum, was instituted as Prior. During his priorship he, with the assent of three of his fellow monks, granted land in Tremenhir Wollas to Michael de Tremenhir Wollas. After thirty three years government he resigned and was succeeded by Peter de Cara Villa, who further dissipated the Priory property. In 1336, Bishop Grandisson appointed Richard de Wydeslade, the Treasurer of Exeter Cathedral, to inquire into the truth of some unpleasant

reports as to the conduct of this Prior, whose government was, according to public report, improvident and rash, the goods of the Priory being so dissipated as to cause grave anxiety lest the Priory should be ruined. Acting on his instructions Wydeslade visited the Priory and made personal inquiry of the Prior and others, the result of which he reported to the Bishop under date the 22nd of May, 1336. He had found the income of the Priory to be £100, in addition to oblations, that the House owed £5 to different creditors, that the Prior had farmed the land to different persons for a very low rent (*pro vili precio*) to the serious loss of his house, that he had parted with corn and other goods worth 18 marks to persons from whom he could not venture to ask for their equivalent return. Moreover, some relative of the Prior, whom neither he nor the monks would name, was wasting and consuming the goods of the Priory, and for a month and more the Prior had stayed alone in the Priory contrary to the observances of Regulars. Besides this the Prior had produced no title to the churches which he asserted to have been appropriated to the Priory (i.e. St. Hilary and St. Clement's). To answer all these complaints the Prior was cited to appear before the Bishop on the first Courtday after the 26th of May (Grandisson Reg. vol. ii, fol. 199). De Cara Villa ceased to be Prior in 1342.

During his Priorship a survey was made in connection with the seizure of alien priories, occasioned by the war then impending between England and France. It is still preserved among the Public Records, but I translate it from the copy in Oliver's Mon. Dio. Exon.* "Extent made by William de Hardeshull, Clerk, and John Hamely, Sheriff of Cornwall, of the lands, houses, benefices, possessions, places, and goods of the religious and secular men within the power and dominion of the King of France in the County of Cornwall, taken and seized into the hands of our Lord the King by the aforementioned William on the 24th of July, in the 11th year of the reign of Edward III (i.e. 1337). (Here are set out the extents of Tywardreath and

* In Journal of Royal Inst. of Cornwall, vol. 2, is a translation of this document by Sir Edward Smirke, in which several of the figures differ from Oliver's. We have, however, not thought it necessary to note these differences and regret having had no opportunity of inspecting the original.

Talkarn). Goods and Chattels found in the priory of St. Michael's Mount. In the church a chalice of the weight of 20s. 10d. sterling. Item, a vestment with 2 lappets of silk worth 26s. 8d. Item, a missal worth 13s. 4d. Item, in custody of the Prior and monks 2 worn cloths (*vestes*) with 6 towels worth 20s. Item, a chalice of the weight of 16s. 1d. Item, one worn clerk's breviary (*portiforium*) worth 6s. 8d. These were left to the custody of the Priory under supervision of the Sheriff. Item, in the Prior's chamber 3 lavers and 1 ewer (*pelves cum lavatorio*) worth 3s. 6d. Item, 4 chests with a coffer (*forcerio*) worth 6s. 8d. Item, 8 silver spoons weighing 8s. 4d. Item, 2 wooden cups (*ciphi de mazero*) worth 10s. Item, a silver cup, with cover of the same, weighing 20s. 10d. Item, a silver cup weighing 18s. 4d. Item, a silver cup, with cover, weighing 31s. 8d. Item, broken silver weighing 4s. 6d. Item, a certain silver image weighing 11½d. Item, a silver buckle (*firmaculum*) weighing 6d. Item, an image of St. Michael worth 13s. 4d. Item, 2 cups of wood, old and broken, worth 5s. Item, 1 silver thurible weighing 35s. 8d. Item, 1 old silver thurible weighing 21s. Item, 5 small and old tin vases (or mugs—*olle de stagno*) worth 12d. Item, 4 brass vases (*olle eneæ*) worth 6s. 8d. * * * Item, worn pans (*patelle*) worth 2s. Item, 15 plates (*disci*) and 15 worn saucers (*salsaria*) worth 15d. Item, one bowl and other iron utensils worth 23d. Item, in store 3 heifers (*afferi*) worth 10s.* Item, wooden vessels worth 6s. 8d. Item, the tithes of the church of Moressk are taxed at £15. Item, the tithes of the church of St. Hilary, with the tithe of the chapel of St. Michael, £23 6s. 8d. Item, the Prior's rents from the Vill of Treverabo with its appurtenances, £22. Item, the said Prior's rents from Penwith, 29s. 7½d. Item, the tithe of the fishery at this place and the varying casual oblations remain in the custody of the sheriff to account for * * * Total £82 3s. 11d." It is not clear what this total is. The MS. is imperfect, and perhaps this £82 3s. 11d. includes the fish tithe and oblations.†

* *afferi* may mean horses, sheep, or oxen.

† In the time of war it was usual to sequestrate, or, to use the more regular phrase, to take or seize into the King's hands all land and moveable property belonging to the alien Priories. This seizure was not a confiscation but was merely temporary (see Close Rolls, Membrane 22, for an order to the Treasurer,

It was common in the Middle Ages to provide for a dependent by purchasing for him a corrody, that is, a right of board and lodging in a religious house. Kings frequently claimed this as of right in religious houses of royal foundation. In 16 Edward II (1323), as we learn from the Close Rolls,† Alphonsus de Ispannia, an old servant of the king, was sent by him to the Prior and Convent of St. Michael's Mount to receive the same maintenance as Alan Dannek had in his lifetime in that house at the King's request. The right was not always paid for; Urban VI granted to the crown a right to nominate two persons for such a dignity in all Cathedral and Collegiate Churches in England, Wales, and Ireland, and in the case of our own College of Glasney we find the right exercised more than once.

John Hardy who succeeded to the office of Prior on the 3rd October, 1349, was indicted at Launceston in 1356 for having two years before helped the King's enemies in Normandy with £60 and for having harboured two men from that Country for two weeks at Trevaberou (Treverabo). He, however, established his innocence and was acquitted.§ On Hardy's death John de Volant was admitted, 24th April, 1362. He resided in the house with two monks. At this time the church of St. Michael's Mount was valued at £16 3s. 9d., that of St. Hilary at £3 13s. 4d., and Moresk at £13 13s. 2d. (Bishop Brantynham's Regr. vol. 2, fol. 7.)

&c., of Exchequer, dated 4th February, 1327, to cause to be delivered to the Prior of St. Michael's, in Cornwall, a cell of St. Michel in Peril of the Sea, Normandy, all lands, advowsons, &c., taken into the King's hands by reason of war with the King of France in Aquetane). The return by the sheriff, or commissioner, to the Crown was known as an "Extent." It will be noticed that throughout the *weight* of silver articles is given in terms of money; this arises from the silver sterling penny, of which 20 weighed an ounce troy, being the unit of that measure. Not only was it usual to seize the Priory property, but to forbid all intercourse with the foreign abbey. (See Hardy's case referred to in the text).

† Cl. Rolls 16 Edw. II, m. 10d. For other instances see Cl. Rolls 10 Edw. II, m. 23d, et passim.

§ Pat. 30 Edward III p. 3, m. 22, quoted Oliver Mon. Dio. Exon. This was in pursuance of a Statue of 27 Edward III. In 1383 (Pat. Roll 7 Richard II, m. 37d) we find Nicholas Cusgaran and Walter Benadlek appointed commissioners to examine and arrest all persons leaving Cornish ports with gold, &c., or coming in with letters from the Court of Rome.

On the seizure of alien Priories the right of presentation passed to the Crown or to the Duchy of Cornwall. In 1337 and 1378, for instance, it was in the Duchy and was valued at 200 and 100 marks a year respectively. On the 7th of December, 1385, Brother Richard Auncell (a monk of Tavistock), was admitted on the presentation of King Richard II (because of the war with France). This Prior was reported as being in arrear three years—1408 to 1410—of procurations to the Pope's collector. On his death William Lambert, a monk of Tutbury, was on the 21st of October, 1410, instituted to the Priory, the Patron being Henry, Prince of Wales (afterwards Henry IV), on account of this alien Priory being still in the King's hands. There was an episcopal inquiry as to the patronage, but Henry's right was duly recognised. The Bishop's Certificates to the King are of considerable interest, if only as showing the care with which the registers of his predecessors were searched to answer the King's request, for the names, &c., of all Priors instituted to St. Michael's Mount are given, from the time of Edward, son of Henry (i.e. Edward I). Lambert appears to have been the last Prior, and for some time only a chaplain was kept at the Mount.

By letters patent under date at Clyst, the 10th of August, 1425, Bishop Lacy (Regr. vol. 3, fol. 43) reciting that men are often stirred to good deeds by the reward of indulgences, that at that place in his Diocese called Mowntys Bay, men had frequently suffered shipwreck, and death, from storms, owing to the defective condition of the causeway, to remedy which the inhabitants of Marghasyowe near the said Mount of St. Michael had (moved thereto by piety and aided by God) begun to construct a stone causeway behind which ships could at all times be received in safety, but, owing to their poverty, they could not complete the undertaking without the assistance of the faithful, and they had asked the Bishop to issue a letter of testimonial, therefore "confiding in the immense pity of omnipotent God and of the blessed Virgin Mary, his mother, and in the merits and prayers of the Blessed Apostles Peter and Paul, our patrons, and of all the saints" the Bishop granted forty days of indulgence to all parishioners and others who, repenting of their sins and confessing them, should give, or by will leave, any charitable assistance to the construction of such causeway.

Great as were the inducements thus held out, they do not seem to have answered their purpose, and more businesslike methods had to be adopted. The Patent Roll, 6 Henry VI, 1427 (pt. 1., m. 22) recites that William Morton, Chaplain of St. Michael's, had stated, in a petition to the King, that in the Mount's Bay was no safe port for ships of eighty tons burden; that very many vessels came into the bay, either through stress of weather or the negligence of the mariners, and, from want of a safe port, suffered both in ships, men, and cargo. The said William, moved by a sense of religion and compassion for those whose goods were thus endangered, had commenced a quay or jetty which, if completed, would, by God's favour, afford security to 200 ships of whatever burden, but the said William, and the people of the adjacent parts, had not the means to complete the work and, therefore, prayed the King's aid in that behalf. Whereupon, the King, sincerely affecting the welfare of his people, and wishing to further the pious desires of the said William, did, with the advice and consent of the Lords spiritual and temporal then in Parliament assembled, grant to the said William and the governors of the work of the said quay, during the next seven years, the right to levy on every vessel of 120 tons burden and upwards, anchoring near the mount, 12d.; and on every vessel between 120 tons and 60 tons, 8d.; and on every vessel under 60 tons burden, 4d.; and from every boat of any foreign fishermen, fishing for hake in the season within the said bay, 12d., or fish to that value: provided that the money so levied were expended on the completion of the said quay, to the satisfaction of four of the most substantial persons, merchants of Marghasieu and fishermen belonging to that port, to be chosen by the other merchants and fishermen of the town. In 1726 and 1727, Sir John St. Aubyn almost entirely rebuilt the pier, which was again further enlarged and improved in 1824.

In the will of Sir John Arundell, Knight, dated 18th April, 1433, and proved before Bishop Lacy, at Chudleigh, on the 7th of June, 1433, "*Lego lumini Sancti Michaelis in Monte xiiij^{et} iv^d. Item lego operi cancellarie ibidem faciende xiiij^{et} iv^d.*" Oliver suggests that this *lumen* was the pentagonal lantern

now called "The Chair," and he is probably right.* Having regard, however, to the next bequest for the chancel,† we may possibly regard it as a legacy for the lighting of the church itself—perhaps for maintaining the light before the High Altar, a provision not infrequent in both charters and wills in mediæval times.‡

When (if ever) and how, this church became an archpresbytery has not been traced, but in 1537 by dispensation dated at Lambeth on the 16th of November of that year, Archbishop Cranmer allowed John Arscott, Archpriest of the church of St. Michael de Monte Tumba, provided his office of Archpriest did not involve the cure of souls, and his income from the Archpresbytery after deducting all accustomed outgoings did not amount to £8 a year, to hold for his life some other cure or benefice such as was usually assigned to a secular clerk, and to exchange the same if he should so desire. But the Archbishop's dispensation was not to be acted on until confirmed by Royal Letters Patent in pursuance of the recent Statute of Parliament to that effect (Bishop Turberville's Regr. fol. 7). Apparently the Royal Letters Patent were never issued. In the Chantry Rolls of 2 Edward 6 § we read "S. Michael at Mount. A chapell. Founded by the abbess of the dissolved monastery of Syon. Three prysts to celebrate there, one of whom ys named the *archepzyst*. The yerelye value of annuities to sayd prysts, one of x^{li} and the other two vj^{li} each, xxij^{li}." These being the only known references to an archpresbytery at St. Michael's Mount

* It would certainly be of great advantage to the fishermen, in whose profits the monks had a share. There are grooves in the stone for some such substance as glass or horn.

† I am not confident that this really refers to the chancel. There is no reason to suppose that the chancel was interfered with at this time. The word may mean the chancel-screen, or a window, or possibly the ramparts. In any case I take it to be used for *Cancellus*, which (amongst its other meanings) bears that of "Interstitium inter propugnacula." (D'Arnis).

‡ There are some other recorded early benefactions to this Convent. For example, Dr. Reginald Mertherderwa, Rector of Creed, who in his will, proved 11th Feb., 1447, remembered so many churches in Cornwall did not forget St. Michael's Mount; and one Alan Tremenhya, by his will, dated 20th Nov., 1455, gave a penny to the Church here, five pence to the fraternity of St. Michael and, for the repair of the altar, one bushel of wheat.

§ Certificates, 9, No. 42 and 10, No. 34, printed in Oliver's Mon, Dio, Exon, p. 488.



Photo by]

[J. C. Burrow, F.R.P.S.

ST. MICHAEL'S MOUNT CHURCH.



Photo by]

[J. C. Burrow, F.R.P.S.

ALABASTER OVER ALTAR (S. SIDE).



Photo by]

[J. C. Burrow, F.R.P.S.

ALABASTER OVER ALTAR.



Photo by]

[J. C. Burrow, F.R.P.S.

ALABASTER OVER ALTAR (N. SIDE).



Photo by]

17. C. Burrow, F.R.P.S.

ST. MICHAEL'S MOUNT. TOMB, &c., IN NORTH COURT.

one can scarcely resist the supposition that there is a confusion with St. Michael Penkevel, which *was* an archpresbytery.

As already stated, St. Michael's, from being a mere cell of its Norman namesake, with a Prior removable at will, gradually acquired independence and became a distinct corporation with a Convent, a Seal and a perpetual Prior. In consequence of its having thus become independent, it was held to be exempt from seizure, under the different statutes and orders for taking possession of alien priories in the reigns of Henry IV and V.* In the course of a few years—1402 to 1414—no less than one hundred and twenty two such cells were suppressed, and out of their revenues were endowed All Souls', Magdalen and Kings' Colleges. It stood to reason that the English would not continue to send rents to France during their long war with that country, and, moreover, there was a general and growing discontent with the monastic system in any form. Bishop Oldham, of Exeter, was but echoing an idea that was every day gathering strength throughout the country, when he urged Bishop Fox, of Winchester, to found a college (Corpus Christi) at Oxford rather than "provide livelodes for a companie of bussing monks" (see 2 Social England ed. H. D. Traill p. 235). But at first there was a desire also for reform, and one of the methods of reform was to abolish the smaller monasteries which were supposed (and probably with truth) to be more vicious and less useful than the larger ones. Under the act of 4 Henry IV only such alien priories as were not Conventual were liable to be seized. Nevertheless Henry IV seized the Mount, but owing to the illegality of his conduct had to restore it.† Henry V, under the authority of Parliament confirmed by the clergy, transferred St. Michael's to his new monastery of Syon near Brentford.‡ Subsequently a

* It had been seized more than once in earlier times, e.g. on 20th June, 1338 (Pat. Rolls 12 Edw. III, pt. 2, m. 22.) Reginald de Boterels and John Hameley, Sheriff of Cornwall, were appointed by the King to the custody of the fortlet of St. Michael's Mount, then in the King's hands among other possessions of the prior, an alien. In 1383 (Pat. Rolls 7 Rich. II, pt. 1, m. 25) the King revoked a grant of its custody during war with France, because the advowson had been assigned to his mother in dower, and because, by ordinance of Parliament, the Prior, having a life estate, was entitled to the custody in preference to others.

† See Rol. Parl. 5 Henry IV, m. 12; Acts of Priory Council (1834) 1,190.

‡ Oliver, Mon, Dio, Exon. p. 28.

conflicting grant was made to King's College, Cambridge; * by patent dated 29th November, 1461, Edward IV regranted the Priory of St. Michael's Mount, then belonging to the duchy of Cornwall, to Elizabeth, the Abbess, and the Convent of St. Saviour and SS. Mary and Bridget, Syon, of the order of St. Augustine, the condition being that they should pray for the good estate of the King and of Cicely his mother, and for their souls after death, and those of Richard, late Duke of York, his father, and his progenitors, and do other works of charity.† On the 26th of February in the following year‡ the College relinquished its claim, and, until the reign of Henry VIII, the history of St. Michael's Mount is only part of the history of the monastery of Syon, whose house, it is interesting to note, is now, after many adventures, settled near Chudleigh in the adjoining county of Devon.

Carew, in his Survey of Cornwall, gives an account of the seizure of the Mount, in the reign of Richard the first, by Henry de la Pomeray "who surprised it, and expelled the monks," but adds that there was another story to the effect that, having killed the King's sergeant at arms at his castle of Berry Pomeroy, he abandoned his home, and getting to a sister of his residing at the Mount, bequeathed a large portion of his land to the religious there, for redeeming his soul, and then killed himself.§ Prince in his "Worthies of Devon" repeats the story from Carew, but adds that Pomeray's sister was "*most likely* the prioress of that cell." I may be mistaken, but I believe this to be the sole foundation for the statement found in modern histories of the Mount, that there was a Nunnery here, while others, with (as I think) not a bit more evidence, say there was no nunnery here but a Gilbertine priory, in which, as you know, monks and nuns were wont to live in adjoining houses under the same rule. Dr.

* "Rectori et Scholaribus S. Nicholai Cantab," that being the name of this College at the date of the Grant. Pat. Rolls, 30 Edw. III, pt. 3, m. penult; 10 Henry VI, pt. 1, m. ult. and 20 Henry VI, pt. 4, m. 3.

† Pat. Roll, 1 Edward IV, pt. 2, m. 8, and 1 Edward IV, pt. 3, m. 1, and *ibid*, pt. 5, m. 14.

‡ Pat. Roll, 2 Edward IV, pt. 1, m. 23; Cl. Roll, 2 Edward IV, m. 13.

§ Roger de Hoveden says (*Chronica*, vol. iii, page 238, Rolls Series) "*auditu adventu regis, obiit timore perterritus*,"

Borlase, who, like most of his contemporaries, always stated his facts without worrying as to whether there was any evidence to support them, in his description of the ruin of the Mount in 1720, says "I find the Nuns here as early as the Reign of Richard the first," but, *more suo*, gives no reference to any authority. I have no doubt he gets it from Prince, merely improving on the story by omitting his author's words "most likely." Not content with this, he proceeds to identify the very cells they occupied, and the Chapel dedicated to St. Mary, and set apart for their use. I hope that I am not unjust to the memory of a great Cornishman like Dr. Borlase. He may be correct, and there may be an authority to support his statements about the nuns; but, if I am wrong, then it is the Doctor's own fault. I only further say in my defence (and when one differs from Dr. Borlase in Cornwall, one is expected to do it with bated breath and whispering humbleness), that if there *was* a nunnery here it is certainly strange that it should have escaped the notice of William of Worcester, of Leland, and of Carew, that Hals and Tonkin should know nothing of it, that the State Papers and Episcopal Registers (at any rate as far as I can find) avoid all mention of it, and that it should have been left for Dr. Borlase and the credulous and erratic author of the "Ancient Cathedral of Cornwall," not only to discover the nuns but to be able to locate the rooms in which they slept and worshipped.

As already stated, the Mount seems never to have had a Prior after its suppression as an alien priory by Henry V. At the time of the dissolution of monasteries by Henry VIII it was let to farm, and in 1539 that monarch gave its revenues, amounting to £110 12s. 1d. to Humphry Arundell, who held them and the office of Governor until 1547. But troublous times were in store for him. King Edward VI (or rather his Council in his name), were pushing the doctrine of the Royal supremacy to an extreme, and every year saw some change in religious matters, which the people were expected to accept at once. The altered Prayer-book of 1549 (to be itself again altered by the Book of 1552—which, however, never received the sanction of the Church) was ordered to be used in all churches. At once discontent sprang up in all directions and not least in Cornwall and Devon, where, under the leadership of Humphry Arundell,

the people demanded a return to the state of things ordained by the "Six Articles" of Henry VIII, at any rate until the boy King should be of full age. We cannot here trace their temporary success, their defeat on Clifton Heath by Lord Russell on the 7th of August, 1549, and the ultimate capture and execution of Arundell and several others. Their demands seem extravagant to our modern ideas, for they asked, amongst other things, that all who would not worship the elevated host should suffer as heretics, that all preachers should pray for souls in purgatory, that auricular confession should be insisted on as a necessity, and that the services should be in Latin, and the common people be forbidden to read the Bible. But whether they were right or wrong in making such demands, surely they were right in resisting any effort to thrust opposite doctrines on them against their will. The doctrine of the time that men *could* believe what they *would*; and that, therefore, their wills must be coerced for the sake of uniformity, is one so alien to modern ideas that we are apt to misjudge the parties to these old-time quarrels.

After the execution of Humphry Arundell the Crown granted a lease of the Mount and its appurtenances to John Milton, of Pengersick. In 1599 the Crown sold to Thomas Bellett and John Budden the fee simple, describing it as "All that farm of Saint Michael at the Mount, and the site of the mansion house, or capital messuage, called Saint Michael's Mount; also the priory of Saint Michael's Mount, in Cornwall." The property passed through the Earls of Salisbury and the Bassets of Tehidy to the present owners, the St. Aubyns. Referring to the remains of the monastery itself, little can be said, so entirely has the face of the building been changed by its conversion into a dwelling house.

William of Worcester describes the church in 1478 as 30 steps long and 12 steps wide, and the newly built chapel as 20 steps long and 10 steps wide. Leland's Itinerary enables us to identify the site of this chapel. "Withyn the sayd ward is a court strongly walled, wheryn on the south syde is the chapel of S. Michael, and yn the east syde a chapel of our Lady," i.e. the chapel of St. Mary, our Lady, is now represented by the drawing rooms, entered from the yard through a very pretty square-headed doorway of Catacleuse stone corresponding in date with

Worcester's description of it as "newly built."* Leland points out the priests' lodgings, but says nothing of nuns. The church, with its thick, unbuttressed walls, is probably the same as Worcester saw and paced, being just over 60 feet in length and 20 feet across. It appears to be a building of the 14th century, with later additions and alterations, notably the insertion of windows in the 15th century, from which time date the beautiful pieces of coloured glass preserved in the windows of the Church and Chevy Chase room. Borlase tells us that in his time there were "at the altar two tall Eastern windows with a rose at the finishing of the top," which I think we may take as meaning that the original two-light decorated window had been allowed to stay there when the other windows were replaced. The seats are modern and the ornamentation is modern, the handsome Chandelier representing St. Michael surmounted by the Virgin and Child, is apparently of no great age; but there is an old-world air about the whole of the little church, with its beautiful east rose-window,† that makes it still easy to picture the old monks, in their sombre garb of black, engaged here in praise and prayer; or mounting the newel stairway, that leads to the top of the tower, to light the lamp that shall guide home the belated fishing boats, for which perhaps they have been anxiously watching from the same place for hours. You can picture them as they ascend the steps and file in at the beautiful north door (which, like the tower, dates from the 14th century), crossing themselves as they pass the sculptured cross at the head of the steps.‡ One fancies them, too, going through the low doorway (discovered in 1725, built up) in the south wall, and by the stairs entering the little vault below (8 feet by 6 feet), where were discovered (gruesome sight) the uncoffined bones of a man, and one wonders what had occurred there. Dark deeds perchance, though we have no evidence to lead us to think so. At any rate

* The brass plate above this door records the visit of H. M. the Queen and Prince Albert to the Mount, 6th September, 1846.

† There is a more beautiful one at the west end but hidden by the organ. We understand that Lord St. Levan purposes to have the organ pipes rearranged so as to once more throw this open to view.

‡ This beautiful Edwardian cross has on the North side the Crucifixion, on the South the Virgin and child, on the East a monk, and on the West a King.

there is no reason to suppose that the monks had anything to do with the death of this unknown man. There was formerly a window in the South wall of this vault, but it is now closed.

When not engaged in their religious offices the monks had yet much to do—in fact their life was one of obedience and hard work. In the dormitories lamps burnt all night, and the monks lay in their clothes, with their girdles on, ready not only for the service at 2 a.m., but for any mission on which the prior might send them. Weekly, and by turns, they served in the kitchen and at table, those who thus served, as well as they who cleaned the plates and other articles, receiving an extra allowance of victuals. From Holy-Rood day (September 14th) to Lent they dined at nones (3 p.m.), and, at other times of the year, earlier; their meal consisting of bread and fruit and wine, which were consumed in silence, broken only by the reading of the Scriptures. This meal was eaten in the Refectory, now better known as the Chevy Chase room, from the Elizabethan frieze which runs around it. The roof timbers are very old, but the ornamentation was added to them by Sir John St. Aubyn early in the present century, previously to which they were plain. Neither frieze nor ornamental roof bear witness, as they are so often supposed by visitors to do, to any excessive luxury on the part of the old monks. Although I cannot on this occasion stay to notice the fine Jacobean bed, the curious old clock said to have been brought from Godolphin House, and the many interesting objects collected mostly by Major St. Aubyn in different parts of the world, yet two chairs in the refectory are sufficiently connected with our immediate subject to require to be mentioned, namely, the one known as the Glastonbury chair, on which is carved the legend

Johannes Arthurus.

Monachus Glastonie.

Salvet eū Deus.

Sit laus Deo.

Da pacem Dñe.

and the dark wood one on which in bas relief are portrayed Susanna and the Elders.

Much of the glass in the Chevy Chase room came from the church. It is very beautiful and deserves careful study.

The bells, though now unhung and lying on the floor of the belfry, are of exceptional interest, no less than three of them being of early date. Their legends appear to be

1. + Ordo Potestatum +
in small black letter characters about $\frac{5}{8}$ of an inch high, with Lombardic initial letters, somewhat irregularly arranged. Diameter at the mouth, 24 inches
2. (Co)me : Away : Make : No : Delay : 1785. In thin Roman capitals, followed by a small piece of border ornament. The A's are long and the cross bars so slender that the letters look like inverted V's. This bell is broken. Diameter at the mouth, $26\frac{1}{2}$ inches.
3. Charles : & ; Iohn Rvdhall Fecit 1784. The lettering is of the same type as on the second bell, and is preceded by a piece of border ornament. This bell is also broken, the last three letters of the inscription and the date being on a separate fragment. Diameter at the mouth, $27\frac{1}{4}$ inches.
4. Spiritus Sanctus Est Deus, on the crown in black letter characters about $\frac{7}{8}$ inch high, with prettily crowned Lombardic initials. Encircling the haunch in black letter characters and with crowned initial letters as before, + (cross)* Gabriel + (cross). Sancte Paule Ora Pro Nobis; and immediately below, Ordo Virtutum Maria. Diameter at the mouth, 30 inches.
5. *Filius Est Deus* on the crown; and below encircling the haunch, + (cross) *Raphael* + (cross). *Sancta Margareta Ora Pro Nobis*. Beneath the word "Raphael," *Ordo Archangelorum*. The text and initial letters are of the same character as those on the fourth bell and the initials have similar crowns. Diameter at the mouth, 33 inches.
6. *Soli : Deo : Deuter : Gloria : 1640 : OO : OO I : P :*
In flat Roman capitals about an inch in height. The G in "Gloria" is reversed. The four coin impressions are irregular, and the legends on them difficult to decipher. Dunkin thinks they are impressions from half-crowns of Charles I. Diameter at the mouth, $35\frac{3}{4}$ inches. This bell

* For drawings of the crosses on the bells, see Dunkin's "Church Bells of Cornwall."

is the only one hung. A bell at Gulval bears the same date as this, and the peculiar shape of the figures suggests that they were cast by the same man, probably John Pennington, of Exeter, who did much good work in his day.

There are in the chapel seven large silver altar candlesticks said by those best able to judge to be of Spanish make and to date from the end of the 17th century. There are also two of the same date, but of English make, whose prickets have been replaced by silver sockets. These latter are of exceptional beauty, and I do not recall having ever seen any like them elsewhere, and, indeed, Lord St. Levan tells me that competent critics pronounce them to be unique. They carry no mark of any kind, as is also the case with a large silver salver of similar ornamentation. The Communion cup is a very pretty specimen of the common Elizabethan type, six inches high, with the engraved band of two fillets interlacing each other, the space between being filled with a foliage scroll. Its date-marks are London, 1571-2. The sacred monogram has been engraved on this cup at some more recent time. With the exception of this cup, which was purchased by Lord St. Levan in recent years, as a thank-offering in connection with an incident in his own family, the whole of the chapel plate was placed here by a former Sir John St. Aubyn, in 1811. In 1547 (as we learn from Chantry Certificate, Roll 9) the chapel possessed ornaments valued at 30s., plate and jewels weighing 22 ozs., besides a chalice weighing 8 oz., and 2 cwt. of bells.

Behind the altar, inserted in the reredos erected by the present Lord St. Levan, is a small alabaster bas-relief of singular beauty and interest, representing the head of St. John Baptist in a charger; on the returned sides of the reredos are two others equally interesting, that on the south representing Pilate washing his hands, that on the north the service of the Mass. These three are probably 15th century work, and like most work of that time full of spirit. On the central panel may be seen very faintly inscribed the letters *Sci Johis, B*** which doubtless form part of the legend *Caput S̄ci Johis Baptiste*. This panel is of especial interest, as an exceptionally fine specimen of a class of objects, the intention of which is not

known. The colouring is almost gone, but enough remains to show that the ground was of dark green covered with little groups of white spots arranged around a central spot of red, so as to look like a large flower. This ground colouring is characteristic of other somewhat similar panels of the same date, and from this, and other reasons, Mr. St. John Hope (*Archæologia* vol. lii, pt. 2)* concludes that they came from the same workshop at Nottingham, the alabaster being dug from the pits at Chellaston, near Derby. Large numbers were made at Nottingham between 1491 and 1499, and the fact that the same ground-colouring is found on the alabasters at Mabe may enable us to also fix their date.

On the dexter side will be observed St. Peter and above him St. Christopher, bearing Our Lord, with the right hand raised in benediction, while the left carries the orb.

On the sinister side is an Archbishop with mitre, albe, gold amice and cope with a gold border. Until recently, the gloves showed traces of blue on the tassels. Above the archbishop is St. James the Great, with pilgrim's hat having the scallop shell in front. He holds a book and staff (broken). Above the whole are the three persons of the Trinity. Christ has the left hand raised, while the right grasps a cross-staff (broken). Around his brow is a torse, representing the crown of thorns. The left hand of the Holy Ghost is missing, the right is raised in blessing. The First Person carries the orb in the left hand, while the right is broken but appears to have been formerly engaged in the act of benediction.

Below the charger is the Virgin and Child, the head of the latter, which was made in a separate piece and fastened on by a peg, being absent.

This interesting little group (it is only $14\frac{1}{2}$ inches high by $9\frac{1}{4}$ wide) has several features worthy of note. It is unique among the known specimens in having the three persons of the Trinity; only one other specimen, now in the British Museum, has the figure of St. James the Great.

* The whole of this paper, which is beautifully illustrated, should be studied in this connection.

On each side of the central panel are three other bas-reliefs of the same material, but much more modern and of no especial interest.

At the head of the steps leading into the chapel is a finely sculptured cross of 14th century work, to which date also I am inclined to ascribe the bracket which projects from the north wall of the chapel, just above the broken tomb slab on which are sculptured the trunk and legs of a man, with a cross beneath. This latter is said to represent a former Prior, a statement that may or may not be true.

The Mount still retains the privilege, granted to it by Pope Gregory, of freedom from all episcopal jurisdiction, and is consequently not within the Diocese of Truro. For Poor law purposes it is a separate parish with its own overseers.

I am pleased to take this opportunity of commenting on the taste and skill with which the latest alterations of, and additions to, the Mount have been carried out by the late Mr. J. Piers St. Aubyn. As a rule, I confess that, I have no great admiration for his work; and it is therefore all the greater pleasure to be able to bear testimony to that with which no fault can be found. Good illustrated accounts of the architectural features of the Mount may be found in vol. 6 of the Exeter Diocesan Architectural Society's Transactions and in the number of the British Architect for Christmas, 1887. My principal authorities for the history of the Monastery are Oliver's *Monasticon*, the Episcopal Registers as far as published in Prebendary Hingeston-Randolph's edition and the various publications of the Rolls office.

NOTE.—I have intentionally preserved the different spellings of place names as being of value to those who endeavour to trace their origin and meaning.

Obituary.

The late Edwin Dunkin, F.R.S., and President of the Institution during the years 1890-1, was the third son of William and Mary Elizabeth Dunkin, and was born at Truro, 19th August, 1821, and baptised at St Mary's Church 9th September following. His father, William Dunkin, was a Cornishman by birth, and was engaged for many years on the staff of the "Nautical Almanac." His mother was the youngest daughter of David Wise, of Redruth, surgeon, and an aunt of the Rev. Canon Wise, of Ladock, whose liberality to the Cathedral and its building fund will not soon be forgotten by the people of Truro.

Mr. Dunkin was educated at private schools at Truro and Camden Town, and finally he was sent to a school at Guines, near Calais, to obtain a proficiency in the French language. Through the interest of his father's old friend, Davies Gilbert, F.R.S., and Lieut. W. S. Stratford, the Superintendent of the "Nautical Almanac," Mr. Dunkin was introduced to the Astronomer Royal, at Greenwich, and on 21st August, 1838, he entered upon his duties at the Royal Observatory. In 1840 he was appointed to assist in the work of the new Magnetical and Meteorological Department, but in October, 1845, he was transferred to the Astronomical Department, and from 1847 to 1870 he had the superintendence of the altazimuth and of all the calculations connected therewith. In 1870 he was intrusted with the general control of the reductions of all the astronomical observations in the Observatory, a post he continued to occupy until the retirement of the Astronomer Royal, Sir George Biddell Airy, in 1881. The office of chief assistant then becoming vacant by the promotion of Mr. Christie to that of Astronomer Royal, Mr Dunkin was promoted to that responsible position, which he held until his retirement on 25th August, 1884.

Mr. Dunkin formed one of the Admiralty party, who proceeded to Norway and Sweden to observe the solar eclipse, on 28th July, 1851. His station was at Christiania, near the northern boundary of the shadow-path, where the duration of totality was $2\frac{1}{2}$ minutes. The sky during the progress of the eclipse was more or less cloudy, but at the critical moment the clouds cleared away sufficiently to enable the observers to note positions of three rose-coloured protuberances, and also faint indications of the solar corona.

In 1853 and 1854 Mr. Dunkin was the Greenwich observer in the determinations of the difference of longitude between the Royal Observatory and the Observatories of Cambridge, Brussels, and Paris; the opposite observers being, respectively, Mr. (now Sir Charles) Todd, M. Bouvy, and M. Faye. Each of the operations was divided into two sections, in the second of which the observers were interchanged. In 1862 an important and far more difficult operation was arranged by the Astronomer Royal for the determination of the difference of longitude between the Royal Observatory and a station near Knightstown, in the island of Valencia, co. Kerry, Ireland. Mr. Dunkin had charge of the observations at the Irish station.

In the autumn of 1854, Mr. Dunkin had the control of the Astronomer Royal's pendulum experiments made in the Harton Colliery, near South Shields. These observations were undertaken with the object of determining the mean density of the earth, by ascertaining the different effects of gravity on the vibrations of a free pendulum when mounted on the surface or at the bottom of a deep mine.

Mr. Dunkin took a great interest in investigating the relative values of the probable error of a transit of a star by the eye-and-ear and chronographic methods, and of the various kinds of personalty in astronomical observations, especially in observing transits of the limbs of the sun and moon, and in zenith distance observations. Several papers by him on these subjects may be found in the "Memoirs" and "Monthly Notices" of the Royal Astronomical Society. An important paper "on the Movement of the Solar System in Space, deduced from the Proper Motions of 1167 Stars" was presented to that society on

13th March, 1863, and printed in their "Memoirs." Many other papers by him on a variety of astronomical subjects are inserted in the "Monthly Notices."

The astronomical observations made by several African travellers were intrusted to Mr. Dunkin for systematic examination and reduction. They consisted principally of lunar distances and meridian altitudes observed with a sextant. The resulting longitudes and latitudes of the various stations are published in the "Journal" of the Royal Geographical Society.

In the "Companion to the British Almanac" for 1869 and 1870, Mr. Dunkin gave a full *resumé* of the results of the observations of the great total solar eclipse of 17-18 August, 1868, which was so successfully observed in India and Eastern Asia. Between 1862 and 1880, he was a frequent contributor of popular astronomical articles to various periodicals. A selection of these papers under the title of "The Midnight Sky" has been published in book form, and this work has passed through several editions. He also contributed papers to "The Observatory," and the "Journal" of the Royal Institution of Cornwall contains his presidential addresses on the progress of astronomy delivered in 1890 and 1891.

Mr. Dunkin was elected a Fellow of the Royal Astronomical Society 14th March, 1845. He became a member of the council in 1868, and, from November, 1870, to February, 1877, he filled the post of Honorary Secretary. His duties were rendered more than usually onerous, owing to the removal of the society in 1874 from Somerset House to Burlington House, and by the death of the Assistant Secretary, Mr. Williams, in the same year. In 1884 he was elected President of that Society. During the two years of his Presidency he delivered the addresses on presenting the gold medal, in 1885, to Sir William Huggins, for his spectroscopic and photographic researches, and in 1886 to Professor E. C. Pickering and C. Pritchard for their separate works on Stellar photometry. Mr. Dunkin resigned his seat on the Council in 1891. He was elected a Fellow of the Royal Society 1st June, 1876, and served two years on the Council—1879-81.

Mr. Dunkin first became a subscribing member to this Institution in 1885, and in 1889 he accepted the office of President, but his residence in London prevented him from taking an active part in its affairs beyond presiding at the Annual Meetings in 1890 and 1891, and delivering addresses on his favourite science.

After an illness of about three months, Mr. Dunkin died at his residence "Kenwyn," Kidbrooke Park Road, Blackheath, 26th November, 1898. He was buried in Charlton Cemetery, 1st December following.

PORTRAIT OF THE REV. WM. BORLASE, LL.D.
(As frontispiece).

By the kindness of Mr. J. D. Enys we are enabled to present our members with a portrait of the Rev. Wm. Borlase, LL.D., F.R.S., Rector of Ludgvan and Vicar of St. Just in Penwith, and best known as the greatest of Cornish antiquarians.

We have received the following letter from Mr. Enys.

To the Editors.

Dear Sirs,

As there is no published portrait of Dr. William Borlase, the well known Cornish Antiquarian, I asked permission of the Misses Borlase, of Castle Horneck, to have the portrait of Dr. Borlase in their possession photographed.

This they kindly went to the expense of having done by R. H. Preston of Penzance.

From that photograph kindly given by them, I have had a process block prepared, impressions from which I now present for binding up with our Journal.

Yours very truly,

JOHN D. ENYS.

Enys, Sep. 30th, 1900.

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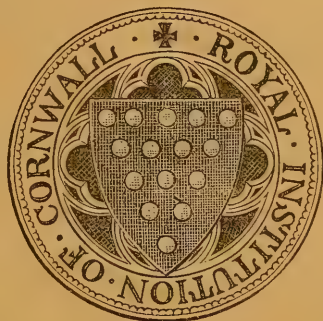
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All Subscriptions become due in advance on the 1st of August in each year. Members whose Subscriptions are not paid before the 31st of December, will not be supplied with the Journal after that date.

Members wishing to withdraw, must pay their Subscriptions for the current year, and signify their intention *in writing* before the 31st of August of the year next ensuing, or they will be liable for the Subscription for that year also.

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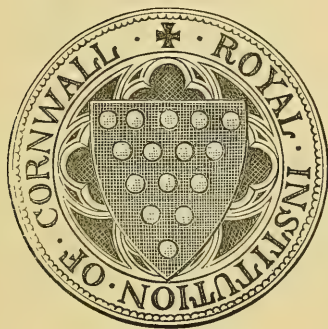
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The Council of the Royal Institution of Cornwall desire that it should be distinctly understood that the Institution as a body is not responsible for any statements or opinions expressed in the Journal; the Authors of the several communications being alone answerable for the same.



Royal Institution of Cornwall.

SPRING MEETING, 1900.

The Spring Meeting was held at the rooms of the Institution, Truro, on Tuesday, May 29th, 1900, Mr. J. C. Williams presiding. There were also present Archdeacon Cornish, Canon A. P. Moor, Canon S. R. Flint, the Revs. W. Iago (Hon. Sec.), S. H. Farwell Roe, A. A. Vawdrey, S. Rundle, T. Comyns, and L. Peter, Sir George Smith, Messrs. J. C. Daubuz, J. D. Enys, J. Osborne, T. C. Peter, T. F. Hodgson (Plymouth), W. H. T. Shadwell, P. Jennings, G. Penrose, Professor Clark, W. J. Clyma, Henry Barrett, T. Clark, F. Cozens, F. H. Davey, J. P. Paull, W. N. Gill, W. G. N. Earthy, Hamilton James, W. N. Carne, A. Blenkinsop, E. F. Whitley, J. Paul de Castro, E. Kitto, T. Worth, G. Dixon, R. Chipman (Colorado, U.S.A.), Major Parkyn (Hon. Sec.), and R. A. Gregg (Curator). Letters of regret were received from the Earl of Mount Edgcumbe, the Bishop of Truro, Chancellor Worlledge, Canon Donaldson, the Rev. D. G. Whitley, Messrs. A. P. Vivian, Howard Fox, C. Upton Tripp, and H. Michell Whitley.

Mr. WILLIAMS, in his Presidential Address, said: I believe it is generally the first duty of the President at this meeting to pay a tribute to those members of the Institution who have passed away during the last year. By the death of Mr. Edwin Dunkin, F.R.S., the well-known astronomer, our society has lost one of its most distinguished members and past presidents. Mr. Dunkin was a native of Truro, and was born in 1821. He always took a most lively interest in everything connected with the Institution, and was in continual correspondence with some of its members. We have also to regret the death of Mr. E. G. Heard, of Truro, who was so well known in the county generally. He was a very old member, and was ever ready to afford every assistance in his power for the welfare of the society. By the death of Mr. Samuel Pascoe the society lost another old and generous friend, and one whose face was familiar at all our

meetings. Lady Protheroe Smith, whose death was so widely regretted, was a member of a family associated with the Institution since its foundation in 1818. She was a frequent attendant at the meetings, and shewed great interest in all its proceedings. The interest in the Institution has been fully maintained, and the loss of members by death and removal has been fully compensated for by the accession of new members. Handsome donations have been received for the museum and library from friends dispersed over all parts of the world. The interest in the museum is shown by the large number of visitors it receives, over 3,000 having been admitted during the last year, a fair proportion of whom have come for educational purposes, the curator rendering them all possible assistance. On free days there is an average attendance of 54, while in the summer and autumn there are frequently from 100 to 130 during the day. The visitors admitted by payment are chiefly tourists passing through the county, and surprise is frequently expressed at the value and arrangement of the collections. The interest is further shewn by the valuable presents received from time to time. Since the last meeting Mrs. Chamberlin, of Trenewth, Restranguet, has presented a fine collection of stuffed foreign birds arranged in cases. They are exceedingly well set up, and among them are specimens of the Kiwi, the wingless bird of New Zealand, and other rare birds. Mr. Rupert Vallentin has given a number of shells collected by him in the Falkland Islands during his recent visit, and an arrow, the head of which is a shaped piece of bottle glass, made by a native of Terra del Fuego. Mr. John D. Enys, to whom the Institution is so much indebted for his many valuable presents, has given a set of fossils from the Tertiary beds of the Broken River Basin, New Zealand, collected by himself 2,000 feet above the sea level. He has also presented eggs of the Albatross and the Kiwi. Mr. W. Hosking, from Namaqualand, who was shown over the museum some time since by the curator, sent a number of specimens of copper ores from the Cape Copper Mines at Ookiep, Namaqualand.

Mr. Gregg, the curator, is making fair progress in the work of the museum, to which he devotes some hours daily, and is ever ready to render assistance to visitors by pointing out and explaining the many objects of interest in the collections.

The fourth Henwood gold medal was awarded to Mr. Rupert Vallentin for his valuable papers on Pelagic Life in the Falmouth neighbourhood. Mr. Vallentin has for some years been a contributor to the journal of papers on his researches and observations, the value of which may be seen from the U.S. Commissioners having written to us about them. To the Press the Institution continues to be indebted for the excellent reports of its meetings and for occasional notices of its progress. The issue of No. 45 of the journal brings to a completion an interesting volume, which fully sustains the reputation of our publication and contains many papers of special interest.

MR. WILLIAMS ON GARDENING.

At the conclusion of his formal address, the President said he had been invited to speak about the daffodil. He had always been rather shy of putting forward the plea of ignorance as one for not doing something, because, in practice, it meant a statement that one had murdered his opportunities. Looking back over the Journals of the Institution he found that men had felt themselves at liberty to speak on pretty nearly any subject that had any real connection with things which were Cornish. Speaking on the Narcissus he would rather generalise, and give his reasons as a gardener, or as one who was fond of gardening, for having followed that family in particular, its habits, and its mode of growth. There were in Cornwall many modes of earning a living, many ways of attempting to enjoy oneself, and the two terms were intimately associated. They were coming in Cornwall to be indebted to the money which was brought here by those who came in search of enjoyment, more than, perhaps, to any other set of people. There was no way of enjoying oneself, or of seeking profit, coming more to the front each year than the taking advantage of the readiness with which men might, in this corner of England, follow the pursuit of gardening. The profit was in some measure problematical, but there were some men who had done well out of it, and he hoped there would be many more, but the pleasure, if they set to work in the right way, was certain to come to them. In the county they had a climate for gardening purposes absolutely unequalled in Great Britain. No less an authority than Mr. Chas. Robinson,

of "The Garden," who had seen gardening in all parts of England and Southern Europe, told him, that, if he was going to start gardening again, he should prefer to all other places one of the valleys running down to Falmouth, which was a very high tribute to the climate of the south coast of Cornwall. As one looked over the field of gardening one saw that there were certain opportunities and also certain drawbacks to the position one occupied in living in this county. The principal drawback to gardening in the West was the wind, practically the only drawback. But they had the opportunity of growing, and did grow in some measure, but not to the extent they should do, a tree which grew faster than other trees in this country, and reached maturity in the life of any man who reached three-score years and ten, and which would practically stand any wind. He referred to the *pinus insignis*, which would in itself completely alter the climate of a garden if planted judiciously in the early days of making up a garden. He might be preaching to many who were already converted, but the more he saw of gardening the more he saw that they did not take advantage of that tree, particularly in stopping their common enemy, the wind. In the Eastern Counties the wind, which was far worse than in Cornwall, was seriously fought by the aid of the Scotch fir. By the use of the *pinus insignis* the climate in their Cornish gardens might be made even milder and more favourable to the cultivation of plants than it now was. One point which struck him most was their possibilities in climate. If they examined the climate more closely than they did in the ordinary way of looking at it, and grumbling because there was not enough of this or too much of that, they would find that they had a more even climate than any other part of England. There were fewer extremes, and he had always claimed that if the gardens were properly and judiciously planted with the right plants, in Cornwall the spring would begin in the middle of December. They could have good flowers out of doors, supposing they had not such extreme winters as those of 1894 and 1895, and in gardens with reasonable shelter, from the middle of December until the middle of May, and when they came to the middle of May the garden would take care of itself. He found that point presented to him, that they had the possibility of making a very prolonged spring if they cultivated the right class

of plants, and as a consequence he found himself face to face with the necessity of growing daffodils in variety before that of growing any other flower. In coming in contact with the narcissus one became aware that it presented far larger possibilities of improvement than any other which lay to their hands, and it helped one in dealing with gardens at that period of the year. Further, with regard to gardening in the spring, he held they could get a greater measure of enjoyment out of it than they could from gardening at any other time. In the first place the eye was hungrier for flowers and their like, it had a better appetite and the means of enjoying itself better, because they could not really enjoy a flower on a sunny day. The eye was then too much blurred by the sun to really appreciate colour, and if they wished to really enjoy colour in flowers they would find themselves drifting unconsciously into the habit of visiting them when the sun went down. That difficulty did not present itself in the longer spring he had referred to, because they had an inordinate number of foggy days, and they had no need to dodge the sun. That was one of the reasons that drove him to the daffodil. He found that the principles and policy they adopted in the management of their gardens were rather "hand-to-mouth," and that they did not sit down to adopt a deliberate and calculated policy as to how they might get the most out of the area at their command. The daffodil, in common with many other plants, lent itself to a vast amount of improvement. It was capable, not only of improvement itself, but they could get the best kind of flower, by dint of seedling raising, and hybridising, to bloom at a time when it would be most valuable. Probably the most valuable was the trumpet variety, but the trumpet varieties did not flower until March. He had produced trumpets to flower in January—late January, it was true, but there was no reason why by a system of seedling raising there could not be produced trumpet varieties that would flower in December. There were many other plants which would help them as a gardening county which must, more than it did now, go in for gardening. In regard to rhododendrons in this county, they would give flowers from December until May, but the varieties that flowered in December and January were very few. There were in existence in this county, in one or two private gardens, varieties which

flowered very early, for which they were largely indebted to the late Mr. Shilson, who took considerable interest in his work. But the work he did was only the work of one lifetime, and if they got a certain amount of pleasure out of them they owed something to posterity. It was very unwholesome to enjoy anything and not exhibit a sense of gratitude in some direction, and as their predecessors had done much, it remained for them to do something for their successors. Mr. Shilson did a great deal in that direction, and they might do a great deal more. Another collection of plants with which very little had been done in the way of hybridising and improvement was that of the irises, which flowered through November, December, and January. There was no reason, except their own laziness, why that plant should not be improved by seedling raising and hybridising.

MR. THURSTAN C. PETER moved a vote of thanks to the President for his address, and ARCHDEACON CORNISH, in seconding, said that Mr. Williams spoke as an authority on the subject, and the value of his speech was not merely in the actual facts brought before them, but in showing how much pleasure might be got out of simple things. At the present there was a movement to teach the children in schools something more about the country in which they lived, and it was a great encouragement to feel that one like their President, who had seen so much of the world, could come and tell them what an immense amount of pleasure could be derived from watching the growth of flowers. Such a speech was a great encouragement to them to try to get the people to take more interest in simpler things. It had been said that English people took their pleasure sadly, and did not know what to do with a holiday, and it would be of great value if they were taught to cultivate hobbies and home pleasures, and take an interest in something besides the actual work they had to do. The motion was heartily carried.

MR. C. U. TRIPP, of Altarnum, wrote suggesting that the County Council should be petitioned to take the ancient monuments of the county under its charge. Sir George Smith and the Rev. W. Iago suggested that the various landowners should be appealed to, and Mr. Thurstan Peter said that in Devon

the farmers had proved helpful. The law as now administered was absolutely useless, and unless they took it into their own hands they could accomplish very little.

The Rev. W. IAGO explained the "Luther Picture" from Place House, St. Anthony, lent by Mr. J. S. Spry, and exhibited at the meeting. The picture contains the portraits of the reformers, and shows a candle representing the light of the Reformation which the enemies of the truth are unable to extinguish. A print of a very similar description appears in an old edition of Foxe's "Book of Martyrs."

Papers were then read by Messrs. Spiller (on Cornish Lepidoptera), F. H. Davey, P. Jennings, Rupert Vallentin, and Thurstan C. Peter, most of which are printed in this number of the Journal.

A vote of thanks was accorded those who had read papers and the donors of gifts to the Museum, on the motion of Dr. Clark and Mr. Carne.

CANON MOOR, proposing a vote of thanks to Mr. Williams for presiding, said he was afraid flower growing for the land-owner was more a matter of luxury and of kindly feeling for those around him than of pecuniary profit. The Rev. A. Vawdrey seconded. The vote was unanimously carried.

Mr. WILLIAMS, in response, said profit was not necessarily cash. Even if it were so, what was the good of cash unless it brought something else? Cash was generally put to the purpose of obtaining pleasure, and money was only the value of that which it would bring in. If they obtained what they wanted without the intervention of cash by the expenditure of their own time and care, he thought that profit was obtainable in a wider sense than was generally ascribed to it.

At the close tea was served to the visitors.

A CATALOGUE OF SAINTS CONNECTED WITH CORNWALL,
WITH AN EPITOME OF THEIR LIVES, AND LIST OF
CHURCHES AND CHAPELS DEDICATED TO THEM.

By The Rev. S. BARING-GOULD, M.A.

PART III. *H—Kc.*

S. HELEN, Bishop, Confessor.

According to Leland, there was a Helena of the company of S. Breaca. He probably meant Helen or Helan, the brother of Germoc or German, who was one of her companions (*see under Germoc*).

In the diocese of Léon S. Helen is patron of a Church and he is supposed to have been a bishop of that see, but his name occurs in no authentic list of the bishops. Also of S. Helen in Côtes du Nord, and the adjoining parish of Lanhelin.

In the Irish Martyrologies he is commemorated on October 8. In Brittany his day is popularly observed on the 19th or 26th July (*Kerviler*).

There were several chapels in West Cornwall dedicated to S. Helen, one at S. Just in Penwith and one in Burian. One also in Landewednack, and another in Ruan Major. One also is mentioned in B. Stafford's Register, at Ingleby, in Crantock Parish.

The S. Helen, of Scilly, is a modern corruption of S. Illid, and we cannot be sure that some confusion may not have arisen respecting the others.

Represented in 15th cent. stained glass at S. Helen, near Dinan, as a bishop.

S. HELEN, Queen, Widow.

Much difficulty exists relative to this Saint, on account of her having been confounded with Helena, mother of Constantine the Great. The latter was erroneously supposed to have been a daughter of Coel, King of the Iceni, who lived in Essex,

whereas, actually, she was a native of Drepantum, in Asia Minor, and is said to have been there a *stabularia* or female ostler whom Constantius Chlorus took as his concubine or wife, it is not easy to say which. Helen, the British Princess, was the daughter of Eudaf (Octavius), a Welsh Prince, and wife of Maximus who was raised to the purple by the legions in Britain in 383. He was a Spaniard and had acquired great reputation under Theodosius, in the war against the Picts and Scots (368).

According to Welsh tradition he was a humane and good ruler who showed favour to the native Britons. Unfortunately for himself and for Britain, Clemens Maximus did not content himself with establishing himself as King in Britain, but aspired to be Emperor of Rome. He assembled a large army of native Cymri, prepared a fleet, and crossed the channel. His wife's brother Cynan Meiriadog, a ruler of North Wales, threw in his lot with him, and led to his assistance the flower of the native youth.

On reaching Gallic soil, Maximus was joined by the troops there placed, and he proceeded to attack the feeble Emperor Gratian, then in Paris. Gratian fled with three hundred cavalry with intent to join his brother, Theodosius the Younger, in Italy. On his way, he found the gates of every city closed against him, till he reached Lyons, where he was treacherously detained by the governor, till the arrival of Andragathus, general of the cavalry of Maximus, when he was assassinated. His death was followed by that of Melobaudes, King of the Franks, but these were the sole victims, and Maximus was able to boast that his hands were unstained by Roman blood, except that which had been shed in battle.

Theodosius now agreed to resign to Maximus the possession of the countries beyond the Alps; nevertheless in his heart he was resolved on revenge.

Gildas pours a flood of vulgar abuse over Maximus. He says:—"The island retained the Roman name, but not by morals and law. Nay, rather, casting forth a root of its own planting, it sends forth Maximus to the two Gauls, accompanied by a great host of followers, with an emperor's ensigns in addition, which he bore neither worthily nor legitimately, but as one elected after the manner of a tyrant, amid a turbulent soldiery. This man,

through cunning rather than by valour, first of all attaches to his guilty rule certain neighbouring countries or provinces, against the Roman power, by acts of perjury and falsehood. He then extends one wing to Spain, the other to Italy, fixing the throne of his iniquitous empire at Trèves, and raged with such madness against his lords that he drove the legitimate emperors, the one from Rome, the other from a most pious life. Though fortified by hazardous deeds of so dangerous a character, it was not long ere he lost his accursed head at Aquileia, he who had, in a way, cut off the crowned heads of the empire of the whole world."

Maximus had established himself at Trèves as the capital of his portion of the Empire, and doubtless Helen was there with him. The tradition at Trèves is that the present cathedral was the palace of the Empress Helena, which she gave up to the Church. To this day it bears evidence of having been adapted from a domestic purpose to sacred usages. The atrium, open to the sky, was only domed over comparatively late in Mediæval times. At Trèves, however, Helen the British Princess, wife of Maximus, has been confounded with Helena the mother of Constantine; but there is no historical evidence for asserting that the more famous Helena was ever there, and this misconception has been made to serve as a basis for the origin of the "Holy Coat," shown as a relic in the Cathedral.

Whilst Maximus was at Trèves, some Spanish bishops appealed to him against Priscillian, Bishop of Avila, and others who had been led away by his teaching, which was a fusion of Manichæism with Christianity.

By the sentence of the prætorian prefect at Trèves, seven of these heretics were tortured and executed. The first of these were Priscillian himself, with two priests and two deacons. The others were Latronian, a poet, and Euchrocia, a noble widow. Thus Maximus obtained the odious notoriety of having been the first among Christian princes to wield the sword of religious persecution. It is pleasing to learn that S. Martin entreated the Emperor to spare the lives of the victims. He insisted that excommunication, pronounced against the heretics by episcopal sentence, sufficed. Under the impression that he had succeeded in his suit, having received the imperial promise of pardon, he left

Trèves. After his departure, however, the unworthy bishops who had accused Priscillian, returned to the charge, and wrested from Maximus an order for the execution. Informed of what had been done, S. Martin hurried back to Trèves to procure the safety of the rest of the sect, and he refused communion with the Spanish bishops who had brought about the death of Priscillian and his six companions.

Maximus soon became dissatisfied with the government of half the Empire of the West, and resolved on the conquest of Italy. He accordingly collected an army, and marched into Italy. He entered Milan in triumph, but was defeated, and lost his life at Aquileia, in 388. His followers were dispersed and Cynan Meiriadog and his Britons never again saw their native land. "Britain," says Gildas, "was thus robbed of her armed soldiery, of her military supplies, of her rulers, and of her vigorous youth, who had followed the footsteps of the above mentioned tyrant, and who never returned."

What became of Helen after the death of Maximus is not known. Probably she fled from Trèves to her native land to her son Owen, who had been left there as regent.

She has been thought by the Welsh to have induced Maximus to construct the paved Roman road, the Sarn Helen, which traverses South Wales.

In Wales she is esteemed a Saint and has a chapel bearing her name in her native Carnarvonshire.

By Maximus she was the mother of four sons, Owen, Peblig (Publicolus), Ednyfed, and Constantine. Owen is said by Welsh authorities to have refused to pay the annual tribute to Rome, and to have made Britain independent.

Whether her son Constantine was made Prince of Dumnonia we do not know. It is somewhat remarkable that she should have more churches and chapels dedicated to her in Devon and Cornwall, than in Wales.

To Helen are dedicated :—

The Parish Church of Helland (Llan Helen).

The Parish Church of Paracombe (N. Devon).

The Parish Church of Abbotsham (N. Devon).

A Chapel at Davidstowe, licenced by Bishop Lacy, Aug. 30, 1443.

A Chapel on Lundy Isle.

The chapels in the Land's End and Lizard districts bearing her name were probably named after Bishop Helen or Helan and not after Helena.

In the Tavistock Calendar, "Sancta Elena, regina" was commemorated on Aug. 25.

The Empress Helena, mother of Constantine, was not introduced into Calendars till comparatively modern times, on August 18. Her name is not found in any ancient Latin Martyrologies, nor in any Welsh Calendars, nor in the Exeter Calendar of the 12th cent., nor in that of Bishop Grandisson.

But she is inserted in Capgrave's "Nova Legenda," compiled 1450 and published 1516, in Whytford's Martyrologe, 1526, and in Wilson's Martyrologies, 1608 and 1640.

There was a Helena, Virgo, of whom nothing is known, commemorated in a Dol Calendar of the 15th cent., on May 22, and in the modern Roman Martyrology, as of Auxerre, on this day; there were two more, one at Troyes the other at Arcis, commemorated on May 4, but of them also nothing is known.

William of Worcester says that "S^{ta} Elena, mater Constantini imperatoris" was commemorated in the Church at Launceston, but does not give the day. This shows that in the 15th Century the cult of S. Helen, wife of Maximus, had been transferred to the widow of Constantius Chlorus.

The Church of S. Helen's, Bishopsgate Street, London, was a foundation of the 13th Century, and the dedication is to the mother of Constantine. At this period, the fable of her having been a British princess was accepted.

At Paracombe, the Revel with fair is held on Aug. 18.

At Abbotsham, the Feast is observed on the Sunday after Midsummer Day.

At Helland, the Feast is kept on the first Sunday in October.

S. HELIE or HELIC, Virgin.

One of the children of Brychan and the reputed foundress of Egloshayle.

But Hayle is *hal* a salt marsh.

In all probability Helic is Electa, *which see*.

S. HENRY, Hermit, Confessor.

A Dane by birth who settled in Coquet Island, Northumberland, and died in 1120.

A chapel bore his name at Wendron. How he came to be commemorated in Cornwall is a puzzle.

His Feast is on January 16.

His life by John of Tynemouth is given by Capgrave,

S. HERMES, Martyr.

Hermes, the Martyr, has supplanted Arthmael or Erme, and also Erbin, at S. Ervan.

There were several Martyrs of the name, the most important were:—

Hermes, M., at Rome, *circa* 132; August 28.

Hermes, Deacon and M., at Adrianople, 304; October 22.

A chapel to S. Hermes, at S. Hilary, was licensed by Bishop Stapeldon, March 22, 1309. In 1318, July 16, he dedicated “*Majus altare ecclesie Sancti Ermetis*.”—i.e. S. Ervan.

S. HIA, Virgin.

One of the Irish settlers in Penwith.

According to Leland she “was a nobleman’s daughter, and a disciple of S. Barricius,” i.e. Finbar. He adds that she came with S. Elwyn, and that “one Dinan, a great lord in Cornewaul made a church at Pendinas at the request of Iä, as it is written in S. Ië’s legend.”

Unhappily both the legends of S. Hia and of S. Elwyn are lost. Dinan is certainly not the name of the lord, it is *dinas* a castle.

William of Worcester gives us the additional information that she was the sister of S. Euny and of S. Erc,

Now Ere, the foster father of S. Itha and S. Brendan, died in 514. According to the glossator on Oengus he was the father of Eoghain or Euny, but was probably only his spiritual father, as there is another account of Euny's parentage. Eoghain of Ardstraw died about 570. S. Barr or Finbar is difficult to fix. If, as is stated in his life, he was acquainted with S. Senan, who died in 544, then we may put his death as taking place about 550. Now it is interesting to find that he did have religious women under his direction, and that one of the foundations in Ireland by a disciple of his was Cill Ia, afterwards occupied by Bishop Lidheadhan or Livan. In one of the Lives of S. Barr, a number of women are mentioned as having been under his direction, but they are nearly all spoken of not by name, but as daughters of so-and-so. One named is Her and with her Brigid. It is probable that this Her is a mistake of the copyist for Hei, and that she was the foundress of Cill-Ia, and identical with the S. Hia who came to Cornwall. According to the story given by Colgan, Hia resolved to be of the party of Fingar and Piala, but they left Ireland without her. Thereupon she went after them floating upon a leaf and arrived in Cornwall before them. The myth of the leaf is due to a confusion between her and Hia or Bega, the foundress of S. Bees. She is said to have been wafted over on a sod of grass.

What is true in Capgrave's story is that Hia was one of the earlier settlers in West Cornwall, before the arrival of the swarm under Fingar.

When this second body of Irish arrived, we are told by Anselm, the author of the legend of Fingar, that they found "*quoddam habitaculum non longe a litore...in quo Virgo quaedam sancta manebat inclusa; et nolens S. Guingnerus eam inquietare, salutata virgine, ad alium locum transiere pransuri.*"

Fingar and his party landed in Hayle mouth, and went to Hia's settlement hard by; she is the "*virgo sancta.*" But she was illpleased at this arrival of fresh colonists and declined to have anything to do with them. This is the probable meaning of the story as given by Anselm.

According to William of Worcester she died and was laid at what is now called S. Ives. This is likely enough, for she has

left no cult in Ireland, nor have several of Barr's disciples, which leads to the surmise that many migrated.

The name Hia is, of course, identical with that of Hieu who received the habit from S. Aidan and was placed at Hartlepool, but she belongs to a later date.

Hia had a church, not only at Pendinas, but also at Camborne.

Her feast, according to William of Worcester, was on February 3. It is still so kept at S. Ives, but at Camborne on October 22.

S. Hia's well called Venton Eia (ffynnon Ia) is on the cliff under the village of Ayr, overlooking Porthmeor. It was formerly held in reverence, but has, of late, degenerated into a "wishing well." The spring is under the walls of the new cemetery, and it is doubtful whether the water be now uncontaminated.

There is a representation of S. Hia on the churchyard cross, and she with S. Levan and S. Senan are in a window of the church erected in 1886.

It is significant that her cell in Ireland should have been occupied after she had left it by a Levan.

In 1409 some parishoners of Lelant complained that they were so distant from their Parish Church, that they found great difficulty in attending service; and they prayed that the chapels of S. Trewennoc, Confessor, and S. Ya, the Virgin, which they had rebuilt at their own cost might be dedicated, and provided with fonts and cemeteries. Bulls from Popes Alexander V and John XXIII were procured, and the chapels were consecrated on October 9, 1411.

S. Hia should be represented, clothed in white wool, as an Irish Abbess, with a white veil, and holding a leaf.*

* The passage relative to her voyage on the leaf runs as follows in Capgrave. "Paullulum jam altius navigando a terra discesserant, cum ecce virgo quædam, nomine Hya, nobili sanguine procreata, pervenit ad littus, felici sanctorum cupiens adunari collegio: cernensque procul a litore jam remotos, nimio anxiabatur dolore; et fixis in terra genibus, manus et oculos ad sublimia erigens, mente consilium e cælo flagitabat devota. Et modicum inferius relaxans obtutum, contemplatur super aquas folium parvum; et protensa virga, quam manu gestabat, tangens illud, volebat probare an mergeretur. Et ecce sub oculis ejus cœpit crescere et dilatari, ita ut dubitare non posset a Deo illud obsequium missum. Et fide fortis folium audaciter conscendens, mirabiliter Dei virtute prelata, alterum socios prævenit ad littus."

S. HIERETHA, Virgin, Abbess.

This saint had a shrine at Chittlehampton, in Devon. Leland (Coll. iii, 408) says, "In vico qui Chittelhampton vocatur, S^{ta} Hyeretha, virgo, quiescit." The name is locally pronounced Urith. I give an account of her here, as having in all likelihood formed one of that party of Irish settlers which made ecclesiastical foundations throughout the West.

We must dismiss the idea that she is the same as Hereswith, daughter of Emeric, and sister of S. Hilda, and wife of Ethelhere, King of the East Angles, who was killed in 655. Hereswitha died at Chelles, in France, in 670. Leland says that Hieretha was a Virgin, and I can find no ground for associating an Anglian widowed Queen with Devonshire. Had Hieretha been identified with Hereswitha, Grandisson would not have ignored her in his Calendar and Legendarium, as the Roman-Saxon Saints were *personæ græte* with the Latin Church.

I am inclined to think that she is Hered, or Airidh (the worthy one), who, with the diminutive suffix *nait*, is known to the Irish Martyrologists. She was the daughter of King Cinnachta in the North of Ireland.

Hered is only known to us through the life of S. Fintan of Dunbleise. Fintan had established himself at Tulach Bennain, in Limerick, a place that can not now be identified. His mother's sister was Fina, of Grian Cleach (the Land of the Sun), in Leinster, and Fina was the sister of S. Itha who was settled at Killeedy also in Munster. Seven British ecclesiastics came to Tulach and drove Fintan away. Thereupon he cursed them, that their names should fall out of remembrance, and that Tulach should be occupied by a holy woman from another part of Ireland, who would honour his sanctity in that spot. The Saint then departed, and after a while the British clergy, for some reason unknown, got into trouble and had to decamp. Then came Hered out of the North and settled at Tulach Bennain. It is most probable that she had before this become a member of the community of S. Itha, and that when the site at Tulach was again free, Itha sent her there to secure it for her community.

Now Itha had numerous *daltha* or daughter establishments in Devon and Cornwall. If Bridget had hers there for the

education of the daughters of the Leinster settlers, so had Itha to perform the same purpose for the colonists from Munster.

We have unhappily no further account of our Saint, save that she was commemorated in Ireland on April 10.

The date of S. Fintan, who was a disciple of S. Comgal at Bangor, is the end of the 6th century, and his aunt Itha died in 570. We can in the case of Hieretha rest only on conjecture and put her death at the beginning of the 7th century.

S. Hieretha, virgin, is invoked in the Litany that accompanies the Psalter of Thomas Oldeston, Prior of Polton, 1521.

S. HILARY, Bishop, Confessor.

S. Hilary, of Poitiers, was held in high esteem in Britain. In 358 he dedicated his book, *De Synodis*, to the Bishops in the British Provinces. His hymn to Christ, "ymnum dicat turba fratrum," is in the Irish *Liber Hymnorum*, and apparently formed a portion of the daily monastic offices of the Celtic Church.

S. Hilary, of Poitiers, is commemorated on Jan. 13. As Ellair, Abbot of Poitiers, he is found in the Feliré of Oengus.

There can, however, be no doubt that he has been confounded with, and has supplanted, local Celtic Saints. In the "Life of S. Cuby" he has been mistaken for Elian. Ilar, "The Fisherman," was the founder of a Church in Cardiganshire, early in the 6th century; he also has been supplanted by Hilary.

The feast at S. Hilary is observed on Jan. 13, and at Marazion on the Sunday in the Octave.

S. HUGH, Bishop, Confessor.

The Church of Quethiock is dedicated to S. Hugh. The feast is observed on November 2. This is not the day of any known Saint of the name of Hugh.

Hugh, Bishop of Rouen (730), April 9.

Hugh, Abbot of Cluny (1109), April 29.

Hugh, Bishop of Grenoble (1142), July 5.

„ „ Auxerre (1135), August 10.

„ „ Lincoln (1200), November 17.

„ Boy martyred by the Jews (1255), August 27.

The true dedication of Quethiock is probably to S. Aedh, also called Aedan or Maidoc, the disciple of S. David. Aedh is now generally rendered into English, Hugh. The Irish kings of that name are given as Hugh. S. Aedan's church, Llan-aedan or Llawhaden is now held to have S. Hugh as patron, the pool of the Clyddau, across which, according to the legend, he drove a cart, is called S. Hugh's Pool at the present day.

The name Aedh, which signifies a Flame, was very common, either as Aedan or Maidoc, two forms of diminutives. It is difficult to escape the conclusion that there were two of the same name, Bishops of Ferns, the one Welsh by origin and the other Irish, separated from each other by full half a century. The two lives have, however, in the extant legend, been fused into one.

When we look at this legend we see that Aedh was a pupil of S. David along with S. Scuthin and S. Cadoc, and that he was the contemporary of S. Tighernach and S. Molaisse. These saints all belonged to the latter part of the 6th century. S. Molaisse died in 564. Aedh was also associated with S. Ruadhan of Lothra in the cursing of King Diarmid, and the blasting of Tara, in 554. At this date he was almost certainly advanced in age.

But from the "Life" we learn that he was a boy hostage with King Ainmire, 568-571, and that he was intimately associated with Brandubh, King of Leinster, who died 601, and with Guaire Aiahne, King of Connaught, who died in 662. The Annals of the Four Masters put his death as occurring in 624, but the Chronicon Scotorum makes him live to 656. When, moreover, the Welsh and the Irish authorities give distinct accounts of his origin, the conviction impresses itself on one that two men living at different periods, both bearing the same name, were Bishops of Ferns.

To make this more apparent the two pedigress are subjoined.

Caw ap Gereint
King in N. Britain

—
|
Aneurin or
Gildas
d. circ 550

—
|
Aedan B. of
Ferns
d. circ 580

Setna Mac Erc
of the sept of Colla Uais

—
|
Setna=Eithne, granddaughter of
Amalghaid K. Connaught.

—
|
Aedan B. of
Ferns
d. 624-656.

Now we know that Gildas and Cadoc and other British clergy went to Ireland about 544 to restore religion which had fallen into decay after the death of S. Patrick and his band of missionaries from Britain and Gaul. Aedan was the son of Gildas, who had been educated at Menevia by S. David, and it is not at all improbable that Gildas took his son with him, and left him in Ireland to carry on the work.

We will now take his life in order, putting aside all that obviously refers to the second Aedan of Ferns, the son of Setna.

Aedh, as already said, had been sent to S. David at Killmuine or Menevia, where he was trained for the ecclesiastical life. But when the Irish settlers were expelled from the portion of Pembrokeshire and Carmarthenshire that lies between Milford Haven and the mouth of the Towey, S. David seems to have been invited to make religious settlements there, and he took with him his disciple, Aedan, who was still young. According to the story, the steward of S. David entertained a lively dislike for Aedan, and annoyed him in many ways. On one occasion, when David was building, probably Llandewi Velfrey, near Narberth, he despatched Aed with a waggon and a pair of oxen to bring back to him material he needed that was beyond the Cleddau. The steward furnished him, out of spite, with a yoke that did not fit the necks of the beasts; nevertheless, Aedan succeeded in his task, and this is recorded as miraculous. He did more, he discovered a ford across the eastern Cleddau, namely that where now stands Llawhaden Bridge. Here Aedan founded the church that, under the above corrupt form, still bears his name. The steward next bribed one of Aedan's fellow students to murder him whilst they were together in the forest felling trees.

David was privately informed of what was purposed, and starting from his bed, ran with only one foot shod in the direction taken by the woodfellers, and caught them up at the river, where he sharply interrogated the companion of Aedan, and brought him to confess his purpose. A cross was erected on the spot, and it is possible that this may be the cross of an early character now standing in the east wall of Llawhaden church.

Whilst Aedan was in these parts, and Cadoc was with him, an invasion took place—the biographer says of Saxons—but it

is more probable that it was of Irish endeavouring to recover the lands from which they had been expelled, though it is possible enough that Saxon pirates may have assisted them. Aedan and Cadoc gathered their countrymen together, and surrounded the enemy, who were encamped in a valley, rolled down stones upon them, and exterminated them to the last man. After a while, probably summoned by his father, Aedan started for Ireland to take a part in the revival of Christianity there, and he took with him a hive of bees, as he was informed that there were none in Ireland.

Apparently he took boat at Porth Mawr whence in the evening light the mountains of Wexford are visible. He arrived off the Irish coast at a critical moment, when the natives had seized on some strangers who had just landed, were plundering them, and threatened them with death. The arrival of Aedan with a large number of men in the same vessel, awed the wreckers, who ran away. Aedan at once proceeded to the chief, whose name was Dima, and remonstrated with good effect. The chief gave him lands on which to build churches.

Aedan's principal field of labour was among the Hy Cinniselach of Wexford, but he also penetrated into the country of the Southern Deisi, Waterford, and founded a monastery among them at Desert Mainbre, the situation of which has not been satisfactorily determined. His headquarters were however at Ferns. He became intimately attached to S. Molaisse of Devenish. When the latter saint had a mind to visit Rome, he passed through Ferns. "Maedoc (Aedh) went to meet him, and give him welcome, and afterwards ministered to him with meat and drink, with bed and intimate conversation. Soon these two high saints agreed that when either of them in secret craved a boon (from Heaven) the prayer of both should take the same direction; also that any whom Molaisse might bless should be blessed of Maedoc also, and that whomsoever Molaisse should curse should be cursed also of Maedoc, and likewise *e contrario*. All behests whatever the one saint should ask, both were to cooperate to their fulfilment."*

* Silva Gadelica, II, p. 27. A prophecy of the coming of Maedoc is put into the mouth of Finn Mac Cumhal. *Ibid*, II, p. 168.

One day fifty British bishops crossed over from Wales to visit the disciple of S. David. They arrived in Lent, and were taken into the guest house, thoroughly exhausted by their journey. To them were brought fifty bannocks with leeks and whey, for their dinner. But this did not please them, they demanded meat—pork or beef. The steward reported the matter to Aedan. “Can this be permitted in Lent?” he enquired dubiously. “Of course they shall have it” answered the bishop. So they were supplied with butcher’s meat.

Presently, before they departed, these bishops deemed it expedient to apologise and explain: “You see,” said they, “that bullock you killed for us had been suckled on milk, and ate grass only, so that it was actually milk and vegetables in a condensed form. But we felt conscientious scruples about those biscuits for they were full of weevils.” Aedan was too good and courteous a man to make answer to this quibble.

The most important incident in his career in Ireland was his association with S. Ruadhan of Lothra in the cursing of Tara.

It was customary for the chief king of Ireland to send his herald through the country, and also that the herald should enter a *his*, the court of an under king with his spear held transversely.

Now Diarmid, son of Fergus Cearbhall, was king from 544 to 565, and on one occasion he sent his herald round to see whether the law was everywhere duly observed. This man came to the court of Aedh Guaire in Connaught, and because the doorway was not of the requisite width, began insolently to break it down. This so incensed the king, that he felled the man to the earth with a mortal stroke. Then, fearing the consequences of his act, he took refuge with S. Ruadhan. Diarmid broke the sanctuary and carried off Guaire.

Ruadhan was furious. He at once consulted Brendan of Birr, and they summoned the principal saints of Ireland to combined action to resent this infringement of their prerogative. The saints who assembled were Aedan of Ferns, Fechin of Fore, Columba, Cainnech, Tighernach of Clones, Molaisse of Devenish, Mochta and Mochuda, Euan, Fraech, Becan, and Mac Carthen.

All proceeded to Tara, and planting themselves outside the palace, fasted against Diarmid. Thereupon the king proceeded

to retaliate by fasting against them. It was winter, the snow was on the ground, and the saints were suffering from cold as well as famine. The king now sought to divide the saints, and he entered into negotiations in secret with Molaisse, who was bought over to the king's side by the promise of an annual tribute to be paid to him and his coarbs for ever. Molaisse now endeavoured to break the resolution of the eleven, but as he failed to effect this, he left their company and retired in a sulk to Devenish.

The king then met the eleven saints and remonstrated with them. He is reported to have said:—"Evil is that which ye have worked, O Clerics,—it is the ruin of my kingdom. For in the latter times Ireland shall not be better off than she is at present. However it fall out, this shall come to you,—my chiefs and their men shall quarter themselves in your churches, and may you be forced to pull off their brogues for them."

The saints remained inexorable. They raised their voices and cursed the king, that he might perish miserably, and Tara they cursed as well, that it might never again be accepted as a royal residence and a place of national assembly. There can be little doubt that public feeling at the time, as it certainly did later, pronounced emphatic condemnation on the eleven saints for their conduct in this matter, and it is conceivable that it was due to this feeling, possibly to self-reproach at having been drawn into such an unseemly conspiracy, that Aedan was induced to leave Ireland and return to Britain. The Life does not say that he departed from Ferns, but from this point it goes on with the story of the second Aedan, who was associated with princes ruling long subsequently.

It is somewhat amusing to find Molaisse, who had made such a solemn compact with Aedan, to bless all he blessed and curse all he cursed, betraying him for a bribe.

Aedh, Aedan, or Maedoc of Ferns is commemorated in Ireland on January 31, but this is probably the day on which died the second Aedan at Ferns. We can not be sure that the first did die in Ireland.

That he should have returned to Britain is not improbable, and if so, that he should settle in Cornwall is likely, as he was

allied to the reigning family there and had many kinsmen settled there as saints. His brother, Gwynog or Winnow, was planted on the Fowey. His nephews, Filius at Phileigh and Uvellus at S. Eval, would doubtless warmly welcome him. S. Cadoc,* his old fellow pupil, was there off and on, and would speak of him to his kinsman S. Petrock. His friend, Tighernach of Clones, who had been associated with him in the cursing of Diarmid and Tara, was also for a while in Cornwall and founded Northill.

In Cornwall the only church that bears his name altered into Hugh is Quethiock, and it is remarkable that there the feast is observed on November 2, which in the Irish Calendars is the day of another Aedan, who is thought to have had a church in Monaghan.

He had a chapel at S. Issey, where he was known as Maidoc; and Smithick, the old name for Falmouth is supposed to be derived from a chapel to S. Mithie, or Maidoc, but its existence is not very certain.

In South Wales he is the patron, not only of Llawhaden, but also of the churches of Nolton and West Haroldston.

The Finnion Vaidoc or Spring of S. Maidoc is on the way from S. David's to Porth Mawr and Ty Gwyn. It is an unfailing gush of cold water.

At Quethiock was formerly a well in the wall of the church; at the "restoration" of the building it was filled up and built over, but it is to be hoped will shortly be reopened. The Welsh call the saint Aedan Faedog, which is a reduplication of the name, the *m* in Maedoc becoming *f* after the *n* in Aedan.

In Art he should be represented as a bishop carrying a hive of bees.

Life in the "Cambro British Saints," 1853, another, longer, in the Salamanca Codex, 1888. See also the life of S. Molaisse in Sylva Gadelica, Lond., 1892.

* Aedan seems for a while to have been with S. Cadoc at Llancarvan, as he is mentioned as having been employed by Cadoc in a negotiation with King Arthur relative to right of sanctuary.

S. HYDROC, Hermit, Confessor.

Of Lanhydroc. William of Worcester says that he was a hermit, and that his day, according to the Bodmin Calendar, was May 5. The name leads to the supposition that he was of Irish origin; it occurs in Irish Martyrologies as Huydhran, and this is the same name as Odrhan. The Huy or Hy in Irish becomes O. *An* is a diminutive employed arbitrarily with *oc*. I suspect that Hydroc is the Odrhan who was brother of S. Medhran or Madron, disciple of S. Kieran of Saigir. *See under Madron*. In the Irish Calendars his day is February 18, but as Odhran, the name occurs in May on the 6th and 8th, on the latter day as a Bishop. We may equate the Huydhran or Odran of May 6 with Hydroc, May 5. It is possible that William of Worcester wrote *vi* and it has been incorrectly printed by Nasmith as *v*.

S. HYLDREN, Bishop, Confessor.

Lansallos church is dedicated, according to Bishop Bytton's Register, to S^{ta} Ildierna; and in Bishop Stapeldon's Register the patron is also given (1320) as S^{ta} Ildierna.

However, William of Worcester says, "*Sanctus Hyldren, episcopus, jacet in parochia Lansaulx juxta parochiam Lanteglys; ejus festum agitur primo die Februarii, id est Vigilia Purificationis Beatæ Mariæ.*"

Ecton, in his Thesaurus, gives S. Alwys as the patron. There was a Welsh Saint Elldeyrn, son of the infamous Vortigern, and brother of Edeyrn, who was one of the congregation of S. Cadoc. Elldeyrn was founder of Llaniltern, a chapel under S. Fagan's, in Glamorganshire. We have, however, no reason for supposing that he came to and settled in Cornwall.

I am rather disposed to suspect that Lansalos or Lan Salewys, as it was formerly written, takes its name from Selyf, the King of Cornwall, father of S. Cuby, and husband of S. Wenn. That he must have been a munificent benefactor to the Church would appear from the large grant of land to S. Non at Altarnon; she was his sister-in-law. It would be strange if he founded no church himself. If Lansallos be his foundation, then

Ildiern or Hyldren may be a corruption of Selyf Tiern, or Solomon the King. Siltiern soon became Iltiern.* *See under Selyf.*

S. IDNE, Bishop, Confessor.

A chapel at Sennen bears this name. Idne is a corruption of Euny.

S. ILDIERN, *see Selyf and Hyldren.*

S. ILLID, Bishop, Confessor.

According to William of Worcester, Illid, Ilid, or Elidius, a Bishop, reposed in the island of Scilly. Elsewhere he calls the island "Insula Seynt Lyde (fuit filius regis)." Leland says: "Saynt Lide's Isle, wher in tymes past at her Sepulchre was grete superstition" (*Itin.* iii, 9). Either *her* is a misprint for *his*, or else Leland confounded Lyde of Scilly with Lidgy of Egloscruck or S. Issey.

William of Worcester says that his day in the Tavistock Calendar was August 8. As the Abbey of Tavistock had a cell in Scilly, its calendar is likely to be correct in describing him as a Bishop.

August 8 is the day of S. Illog of Hirnant, in the Welsh Calendars, and this goes far to establish the identity. At Hirnant in Montgomeryshire, is his Holy Well and a tumulus called Carnedd Illog.

A Manumission of 1372, by John Blanchminster, was made out to Agnes de Landhillok, *i.e.* Llan Illog (Goulding: Blanchminster Charity Records, 1898). This was a Cornish woman taking her name from, apparently, Illogan.

I suspect that Illid is the same as Illogan, *which see.*

S. ILLOGAN, Priest, Confessor.

The Church of Illogan, near Redruth, is dedicated to a saint of this name.

* There is a Capel Llaniltern in Glamorganshire.

In Bishop Bytton's Register, the designation is "Ecclesia S^a Elugani," also Yllugani, 1309-10. So also in the Register of Bishop Stapeldon, 1307-8. In that of Bishop Stafford, the church is that of "Sancti Illogani de Logan," and "Sancti Illogani *alias* Illugani," 1397-1403; but in the latter year, also "Seynt Lukanus." In that of Bishop Grandisson, 1352, "Sancti Illogani," also 1360 and 1366.

S. Illogan is probably the same as the Illog of the Welsh Calendars, and Illogan Parish is probably also the Landhillok of the Blanchminster Manumissions. That Illog is the same as Illid is rendered probable by both being commemorated on the same day. There is no record of the parentage of Illog in the Welsh pedigrees, and it is therefore possible that he may not have been a native.

It will not do to insist on Illog and Illogan being identical—the *an* is a diminutive. The Feast at Illogan seems against this, as it is on October 18, whereas S. Illog's day is August 8. But what does seem possible is that Illogan is the same as the Irish Illadhan or Iolladhan, a native of that part of Southern Ireland which poured so many saints into Cornwall. His father was Cormac, King of Leinster. His aunts, Feidhlem and Mergain, had been baptized by S. Patrick, as had also his grandfather, Ailill, King of Leinster, at Naas, in 460.

After the death of Cormac, his son, Cairbre the Black succeeded, reigned eleven years and died in 546.

Illadhan's sisters were Eithni and Derchartain, whom I identify with Stithiana of Stythians and Derve of Camborne.

Illadhan was a priest at Desert Illadhan, now Castle Dillon; he was married, and was the father of S. Criotan or Credan, disciple of S. Petrock. He belongs to a later date than that of the great migration, and his settlement in Cornwall must have been due to some other cause.

In 543 occurred the plague called the *Blefed*, and this was followed in 548 by the terrible Yellow Death, or *Cron Chonaill*, that raged till 550. It swept Wales as well as Ireland. Many saints fled across the sea with their disciples and families, under the impression that they would escape infection if they put a tract of sea between them and the afflicted region. This may

have been the occasion of the migration of S. Illadhan. That he went further is probable, for he seems to be the same as the S. Ellocan, who was formerly regarded as the patron of S. Lery, in the diocese of Vannes. He arrived there between 560-580, when Judual was king, and received a grant of land from him. He did not, however, remain long in Brittany, but vacated his place there to S. Lery (Laurus), who seems to have been of noble, perhaps royal birth, and connected with the Queen. Ellocan was forced to abandon his cell with all its contents to the new comer. He probably then left Brittany and returned to Cornwall, as nothing further is heard of him on the continent.

Unhappily, no life of this saint has come down to us. In Ireland he is known only as having been in priest's orders, and having led an eremitical life where is now Castle Dillon. That he died there we do not know. William of Worcester says that he was informed by the Dominicans of Truro that S. Illogan's body rested in the church that bears his name. In Illogan was a chapel at Selligan (S. Illogan) that may have been his ancient cell.

He had a chapel according to Lysons, at South Pool in Hartland. It may, however, be doubted if the Illocan or Helligan there be the same.

His death probably took place about 570.

S. Iolladhan is commemorated in Ireland on February 2; but is not included in the Calendar of Oengus. Gorman designates him as "venerable, greatfaced."

S. INGUNGER, Abbot, Confessor.

At Lanivet was a chapel with holy well, now called S. Ingunger. There can be little doubt that Congar or Cyngar is meant. *See* Docwyn.

S. INDRACT, Martyr.

The story as given by William of Malmesbury is to this effect:—Indract was the son of an Irish king, and he with his sister, Dominica, and nine companions started on a pilgrimage

across the sea. They got as far as the mouth of the Tamar, where they settled, and lived together for some time in prayer and strictness of life. Indract planted his staff in the ground, and it took root, and became a mighty oak. He also made a pond, from which he daily drew fish, probably salmon, for his little community.

One day he discovered that a member of his society had privily carried off a fish for his private consumption, in addition to the regular meals. After this the supply failed, and Indract deemed it advisable to leave. What apparently took place was a quarrel among the members over the weir in the Tamar, which grew so hot that the congregation separated into factions, and one under Indract left. He went on to Rome, visited the tomb of the apostles, and then retraced his steps, and in course of time reached the neighbourhood of Glastonbury.

The little party lodged at Shapwick, when one of the officials of King Ina, named Horsa, supposing that the pilgrims had money, fell on them by night, murdered the entire party, and carried off whatever he could lay hands on.

King Ina at the time had his court at "Pedrot." Being unable to sleep during the night, he went forth, and saw a column of light standing over Shapwick. Probably Horsa had set fire to the cottage of wattles in which were his victims.

Next day Ina heard of the tragedy and ordered the removal of the bodies to Glastonbury, which he was refounding. Whether the murderer was punished we are not told. According to this legend the event took place about 710.

There are difficulties in the story. How could the early part of the history of the slaughtered men become known, as all had been massacred? No such a person as Indract, son of a King in Ireland, is known in Irish history.

The name is, however, found as that of the twenty-first abbot of Iona, who was in office in 849, in which year he transported the relics of S. Columba to Ireland. The Annals of Ulster state that he was killed by the Saxons on March 12, 854.*

* Annals of the Four Masters in 852. The Irish form of the name is Indrechtach Hy Finachtain. Annals of Innisfallen, at date 840. It is thought that he was at one time Abbot of London-Derry.

We are not informed *where* he was slain, and it is probable that this is the Indract of William of Malmesbury's Legend. Nothing more likely than that after having been abbot for a while, the desire came on him to visit the holy sites, and that for this purpose he traversed Wessex, and halted in Cornwall where the British tongue was spoken. The massacre can not have been complete; some of the pilgrims must have escaped, and the matter was brought to the ears, not of Ina, but of Ethelulf, the father of Alfred the Great.

That Indract did visit Cornwall is shown by the church of Landrake bearing his name (Llan Indract), and by the existence of his chapel and holy well at Halton in his sister's foundation, on the Tamar. Some fragments of the chapel remain with some fine ilex trees by it, conceivably scions of that tree which William of Malmesbury tells us existed in his day, and was held to have originated out of the staff of the saint. The Holy Well is in good order, and, though possessing no architectural beauty, is picturesquely situated under a large cherry tree. The water is of excellent quality and is unfailing. Water for baptisms in S. Dominick is drawn from this well, although situated at a considerable distance from the parish church.

Dr. Oliver gives the chapel as dedicated to S. Ilduict (Monast, p. 438). This is one of his many blunders. The MS. of Bishop Stafford's Register from which he drew his information gives the chapel as that "Sancti Ildracti." Ildract is, of course, Indract (March 6, 1418-9), but in this entry the mistake is made by the Registrar of making the Saint a Confessor instead of a Martyr.

Landrake in Bishop Stapeldon's Register, 1327, is Lanracke. In Domesday it is Riccan. It is now popularly called Larriek. The church is supposed to be dedicated to S. Peter, and the village feast is held on June 29, S. Peter's day. The name, however, and the situation, near S. Dominick, favour the idea that it was a foundation of S. Indract.

The day of SS. Indract and Dominica, according to Whytford and Wilson, is May 8.

The Bollandists give February 5, on the worthless authority of Challoner.

But May 8 is the day in the *Altemps*, 13th Century Martyrology, and in the 15th Cent. *Norwich Martyrology* (*Cotton MSS.*, *Julius, B. vii*) and in *Capgrave*.

In Art, *Indract* should be figured as a pilgrim with a salmon in his hand, and a staff that is putting forth oak leaves.

S. INGELLI.

At a place in *Lanivet*, now vulgarly corrupted into *Stephen Gelli*, it is said that there stood a chapel to *S. Ingelli*, possibly a corruption for *Sancti Angeli*.

S. ITHA, Virgin, Abbess.

This very remarkable woman was the *Bridget of Munster*, and the spread of her cult in *Devon* and *Cornwall* shows that there must have been communities of women in ancient *Dumnonia* under her Rule, and affiliated to the mother-house at *Kileedy*. This leads to the surmise that a migration of the *Hy Connail* may have led to a settlement in these parts, a surmise strengthened by the fact of inscribed stones bearing *Kerry* names being found in *Devon*.

According to *William of Worcester*, the body of *S. Ida* lay at *S. Issey*, and he adds that she was a martyr. It is probable that this 15th century writer made hasty notes only during his flying visit to *Cornwall*, and that he fell into an error through carelessness in calling her a martyr. That presumed relics of *S. Issey* may have been shewn at *S. Issey* is probable enough, but it is not probable that they were genuine.

In the *Monasticon*, *Dr. Oliver* was guilty of a mistake. He misread, or misunderstood, *Bishop Stafford's* entry relative to *Egloscruck*, or *S. Issey*, and supposed that it referred to *Egloskerri*, and accordingly made *SS. Ida and Lidy* patronesses of the latter church, and further blundered in making *S. Filius* patron of *S. Issey*, in place of *Philleigh*, which was anciently *Eglosros*. He has been followed by *Mr. Copeland Borlase*, who had not the means of discovering the errors. These have been pointed out by *Prebendary Hingeston Randolph* in his "*Stafford's Register*," p. 316. In *Bishop Bronescombe's Register* for 1259 (p. 250), *S. Issey* is indicated as dedicated to *S. Ida*. In *Bishop*

Grandisson's Register, the church is "Sancte Ide" and "Sancti Ide de Egloscruke," 1330-1, 1334-5, S^{ta} Ida, 1362. The church when visited by the Bishop in 1331 possessed an "Antiphonarium, cum Legenda;" also "Legenda Sanctorum competens præterquam in principio, quod est corruptum."

Ida is the Latin form of Itha. Itha became corrupted into Ithey, and then into Issey. The Manor, however, retained the title unchanged as S. Ide, and extended through a part of the parish, and also into those of Little Petherick, S. Ervan, S. Breock, Padstow, and Mawgan. Near the church of Little Petherick, in Lysons' time, were the ruins of a chapel of S. Ida.

S. Teath, pronounced S. Teth, is another corruption of S. Itha.

Itha was a daughter of the royal house of the Deisi, who had been expelled from Meath in the 3rd century by Cormac Mac Airt and obliged to find new homes. One portion of the tribe, under Eochaid, crossed into South Wales and settled there, but another migrated to the South of Ireland and occupied the present county of Waterford.

Itha was the child of Cenfoelad Mac Cormac, and of Necht, and was lineally descended from Conn of the Hundred Battles, King of Ireland, 123-157.

Her birth took place about 480, and as her parents were Christians, she was baptised, and given the name of Dairdre, which was Latinised into Dorothea. She acquired the nick-name of Ith later, on account of her "thirst" for the living water of heavenly truth.

She had two sisters whose names have been preserved: Necht, who married Beoan, and became the mother of S. Mochoemog or Pulcherius; and Fina, who is numbered among the saints. In the Life of S. Fintan of Dunbleise (Doone in Limerick) we are told that his mother's sister was S. Fina, but his mother and Fina are said to have been daughters of Artgail.

From an early age Itha had made up her mind to embrace the monastic life. This was not at all in accordance with her father's purpose, who had made arrangements for her marriage. When Itha learned his intentions, she refused food, and "fasted against" her own father, who was by this means compelled to give way.

She then received the veil at some church not specified, in the present county of Waterford, and then departed into the territory of the Hy Luachra or Hy Connaill, that is to say into the present County of Limerick, where she settled under the slopes of the Mullaghareick chain, at a place called Cluain-Credhuel, that is now known as Killeedy or the Cell of Ida.

She had several devout women as companions, and there she formed a college.

The "Life" passes abruptly from the early days of Itha and her taking the veil to when she is an Abbess at Killeedy, but from an incident that occurs in the narrative we conclude that for a while she had been under the Abbess Cainreach at Clonburren in Roscommon. The incident is as follows :

One day Aengus, Abbot of Clonmacnois, sent a priest to celebrate the Eucharist and communicate the congregation of S. Itha. Afterwards the holy woman bade her disciples fold up and pack the vestments in which the priest had celebrated, and send them with his baggage as a present to Clonmacnois. The priest demurred, he had been instructed by his Abbot to receive nothing in return for the service rendered. Then Itha quieted his scruples by saying :—"Long ago, your Abbot Oengus visited the convent of the holy virgin, Chinreach. I was there at the time. Chinreach washed the feet of Oengus, and wiped them with a towel. I at the time was by, kneeling and holding part of the towel, and I helped to dry his feet. Tell him that. He will be pleased, and not reject the little present now offered with all my heart." This is the sole intimation that we have of Itha having passed any time with S. Cainreach of Clonburren, who is meant by Chinreach.

The district occupied by the Hy Connaill Gabhra, among whom Itha made her abode, comprised the baronies of Conello and Glenquin. She must have been invited thither, as the chief of the clan at once gave her lands, and would have granted her more, but she refused to receive them. She needed sufficient to maintain her establishment in necessities but not in wealth. The Hy Connaill chose her to be their Tribal Saint, to bless their undertakings, and to curse their enemies, as well as to undertake the education of their daughters.

To impress the imaginations of the rude natives, she had recourse to great austerities, and acquired the repute of being able to perform miracles, and to have the gift of prophecy.

Among those who lived with her was her sister Necht. Itha had engaged a skilful carpenter, Beoan, to construct a church for her, and she soon perceived that a flirtation was in process between the artificer and Necht. Like a sensible woman, she at once favoured the mutual attachment, having satisfied herself that her sister had no vocation for the monastic life, and she saw that they were married respectably.

Itha was resolved not to yield to the temptation of making the community wealthy, and she constantly refused presents made to it. One day when a rich man pressed gold into her hands, she rejected it, and sent for water wherewith to wash off the soil of filthy lucre.

“What ought I to do with the money?” asked the man.

“Use it aright,” was her reply. “Gold may help you to make a display, or, on the other hand, to relieve distress.”

She maintained an affectionate regard for S. Erc, who placed the little Brendan with her to be nursed, till he was five or six years old. Brendan remained warmly attached to his foster mother, and consulted her in his difficulties. One day, when she was an old woman and he in vigorous manhood, he asked her what three things, in her opinion, were most pleasing to God. She promptly replied “Resignation to the Divine will, simplicity, and large heartedness.”

“And what,” asked Brendan further, “is most hateful to God.” “Churlishness, a love of evil, and greed after gain,” was her reply.

There was another community of religious women at no great distance. This society was thrown into confusion by the fact of a theft having taken place among the maidens, and suspicion rested on one of them, who steadfastly protested her innocence. The superior, unable to get at the bottom of the mystery, proposed that all should go to Killeedy and visit S. Itha. This they accordingly did, and on arriving kissed the saint, with the exception of the girl who was accused of the theft, and who shyly held back. Itha fixed her eyes intently on her and said:—

"Kiss me, my child, your face proclaims your innocence." She then privately informed the superior that her suspicions rested on a bold, pert girl, who had already got into trouble about some other matter. On investigation the stolen article was found in the possession of her whom Itha had indicated.

A widow named Rethna lived somewhere in the plain of the Liffey, near Kildare. She had a daughter in a condition of chronic ill-health. She consulted her foster-son, S. Colman of Oughval, and both agreed to ask Itha to cure the girl. On their arrival at Killeedy, Itha was not a little embarrassed by the petition. She, however, extricated herself from the difficulty with dexterity. She replied that, certainly, she could heal the patient, if desired; but informed the mother that the damnation of her daughter was assured, were she restored to robust health, whereas the girl was certain to inherit heaven if she continued infirm. The choice was left to Rethna, who could hardly do other than accept eternal blessedness with its concomitant disadvantage in this life. By this means Itha was released from the risk of attempting and failing in the attempt to work a miracle.

One of her community deserted and wandered about the country, and finally became servant to a Druid in Connaught. Itha did not forget the girl, she continued to be anxious about her, and induced S. Brendan to find out where she was, and then to induce the King of Connaught to effect her liberation. This he did, and she received back with compassion the runaway together with a child she had borne. It was by her advice that Brendan took ship and sailed in quest of the Isles of the Blessed, and probably discovered Madeira and the Canaries; and it was she who recommended him, when about to undertake a second voyage, to abandon the use of wickerwork boats covered with hides, and to make vessels of oak plank.

A hymn to the infant Jesus is attributed to her by the Scholiast on the *Feliré* of Oengus. It may be rendered thus:—

"Jesuskin, whom I adore
Nursed by me in little cell,
Clerk may come with richest store,
I have Christ, and all is well,

Nurseling rocked by me at home
 Nursling of no vulgar clown,
 Jesus with the host of heaven
 To my bosom cometh down.

* * * *

Jesuskin of heavenly birth,
 Endless good, of Hebrew maid,
 Nobler than a Clerk of Earth,
 Lowly on my lap is laid.
 Sons of Princes; sons of Kings
 Though they to my country come,
 Not from them make I demands!
 Jesus is my rest, my home.
 Sing in chorus damsels pure,
 Greatest tribute is his due,
 High in heaven his Throne endure,
 Though he comes to me and you.”*

One day a basket was found suspended to a cross near the convent, and in it was a newly-born babe. It was taken in, baptised and nursed by S. Itha. Afterwards it was discovered that the child was one born to Fiachna, King of West Munster. The origin of the infant was so scandalous that at first it was proposed to kill it, but instead it was committed in the manner aforesaid to the charge of Itha.† As it was found in a basket (*cummain*) the name given the child was Cummain; he grew up and was educated to the ecclesiastical profession, and is known as S. Cummain the Tall. He was the author of a hymn in honour of the Apostles, included in the Irish Liber Hymnorum. The chronology of S. Cummain however shows that, although he may have been left at Killeedy as described, it can not have been during the lifetime of S. Itha.

The hymn attributed to her served as a basis for the invention of a story that she had prayed, and was given the infant Jesus to nurse on her lap. Similar stories have been told of other Saints, as S. Catherine of Alexandria, S. Frances of Rome, S. Catherine

* A literal translation in Whitley Stoke's *Feliré of Oengus*, p. xxxv. One verse is obscure, and is omitted above.

† Liber Hymnorum, II, p. 9.

of Bologna, S. Rose of Lima ; also of S. Anthony of Padua and S. Nicholas Tolentino. All grew out of a saying of Christ (Matt. xxv, 40).

As already said, the clan of Hy Connaill held her in the highest reverence, along with S. Senan. The "Life" says "*tota gens Huaconaill Sanctam tam in matronem suam hic et in futuro accepit*," and, "*Sancta Virgo, eandem gentem et terram suam multis benedictionibus benedixit*."

When it went to war with another tribe, the Cinraidh Luachra, or the Corca Duibhne, her aid was invoked to curse the enemy. As the campaigns proved successful, her hold on the respect and affections of the clan became doubly secure.

In her old age she was afflicted with cancer. This has been represented by legend as her suffering from a stag-beetle that devoured her side, and grew to the size of a pig. Her last illness was most painful, but was borne with extraordinary patience. Before her death she blessed not her own community only, but also the clergy of the tribe to which she was attached.

She died on January 15th, 569 or 570.

This is her day in the Martyrologies.

In the Salisbury Calendar, on January 15th, as "S. Dorothea also called Sith."

Whytford gives her on Jan. 15, as "Saynt Dorythy, that by an other name is called Saynt Syth."

In the Christ Church, Dublin, Martyrology, she is entered on May 13, "*Eodem die Sanctæ Sithe, Virginis*," but these words are added in the margin in a hand of the 16th cent. In the Calendar prefixed to the Chained Book of the Corporation of Dublin, on this same day, "*Sancta Sitha, Virgo*." In a MS. Breviary of the 15th cent. in the Library of Trinity College, Dublin, on the same day, "*Scite Virginis ix lect*." She is, however, everywhere else set down on Jan. 15.

She is also called Mide, a contraction of Mo-Ith, *My Itha*.

In an Indulgence granted by Bishop Stafford, Oct. 18, 1399, to such as should pray for the soul of the Lady Mathilda Chyverston, he speaks of the church of Eglosruc, "*Sanctorum Idi et Lidi, Martirorum*," a clerical error. In another document,

however, in 1400, the vicarage is described as that of "Sancte Ide, alias Egloscruk." But Bishop Brantingham, 26 April, 1382, makes the same blunder, calling the church that "Sanctorum Ide et Lydi de Egloscruk."

S. Ith or Itha can be regarded as a martyr only in consideration of her painful final illness.

The question may be raised, how comes it that we have dedications to her, or foundations bearing her name, in Devon and Cornwall? Probably S. Petrock had something to do with this. S. Dagan, who was a disciple of S. Petrock and of S. Pulcherius, was nephew of S. Itha. Petrock who had been trained in Ireland, when settling in Cornwall, would wish to establish communities for women there, and he would almost certainly send to Ireland for some trained in the great female schools there to undertake a similar work in Dumnonia.

Dedications to S. Itha are :—

The parish church of S. Issey. Ecton gives Issye *alias* Ithy.

„ „ Mevagissey, according to Ecton is dedicated conjointly to S. Mewan and S. Issey.

The parish church of S. Teath.

„ „ Ide, near Exeter.

A ruined chapel in Little Petherick.

„ „ Helsingburgh Camp, Michaelstow; where she is known as S. Sith.

Her life is in Colgan's *Acta Sanctorum Hiberniæ*; she is also mentioned in the *Lives* of S. Brendan, S. Cieran of Clonmacnois and S. Pulcherius.

S. Issey Feast is on the Sunday nearest to November 20. S. Teath Fairs are on the last Tuesday in February and the first Tuesday in July.

In Art she should be represented in white as an Irish Abbess, with a stag-beetle or crab at her side, or with an angel bearing loaves, as it was fabled that she was fed with bread from heaven.

S. IVE of S. Ive's Bay, *see* Hia.

S. IVE, Bishop, Confessor.

S. Ive of the Deanery of East is quite another person from S. Ive of Penwith.

In the Register of Bishop Bronescombe, the church is called "Ecclesia S^{ti} Hivonis," 1258, in those of Bishops Bytton and Grandisson, 1314, 1338, 1349, "Sancti Ivonis."

On April 24, 1001, a labourer found a body incorrupt in pontifical habits, at Slepe in Huntingdonshire. He pretended that he had been informed in a dream that this was the body of a Persian bishop Ivo, who had come to evangelise Mid England at the same time that Augustive arrived in Kent. The Abbot of Ramsey who was, undoubtedly, at the bottom of this scandalous imputation, had the body enshrined, and a town sprang up on the site, that is now called S. Ives. A Life was evolved out of his internal consciousness and the lying story of the husbandman, by one Andrew Whitman, Abbot of Dorchester, in 1020, and this was re-written by Joscelyn, monk of Ramsey, in 1088. It is almost needless to say that S. Ivo is a purely apocryphal saint, fabricated out of sordid greed of gain.

The day attributed to him is June 10, and the translation April 24. It is tolerably certain that the S. Ive of the deanery of East is not this person, as the parish feast coincides with neither day held in his honour.

There was a Johannes as also a Jona accounted among the sons of Brychan, according to William of Worcester, and it is possible that this church was a foundation of the Brechnock John. The fact that a John was regarded as one of the Brychan clan and a founder in Cornwall points to this. There is no other church in the county that can well be attributed to him, and the adjoining parish is S. Cleer, whom I identify with S. Clether, and who was consequently a kinsman—in fact a nephew. S. Keyne settled near by was his sister.

No John (in Welsh and Cornish Ewan) is known in the Welsh accounts of the family of Brychan, but there is a Docfan or Dyvan. Sanct in combination with Dyvan would speedily become Sanct Ivan. Locally the pronunciation is Ewe. S. Ive's was made over to the preceptory of the Knight's Hospitallers, but the village feast has no relation to the festivals of S. John the Divine. It is on February 3

S. JAMES, Apostle, Martyr.

The churches of Kilkhampton and Jacobstow are dedicated to S. James. Kilkhampton feast is on July 25, S. James the Great.

Jacobstow feast is on August 5, O. S. S. James' day.

Probably, in both cases, the apostle has taken the place of a Celtic Saint. Kilkhampton, by its name, bears witness to its having been originally a Gaelic Cill. Its original name may have been Cilljacob.

S. JAMES, Abbot, Confessor.

James, Jacob or Jacut, Gwethenoc and Winwaloe were all three sons of Brychan or Fragan, a cousin of Cado, Duke of Cornwall.

Their mother was Gwen of the Three Breasts, who had been previously married to Æneas Lydewig, and by him had become the mother of S. Cadfan.

The story goes that Gwen actually had three breasts, and that the three brothers were born and suckled together. There was a daughter as well, but, as the author of the Life of S. Winwaloe says, "she did not count," and no special breast was provided by nature for her. This nonsense springs out of a misunderstanding. A woman was called Three or Four Breasted, if she had been married more than once, and had reared a family by each husband. This fabulous matter disappears from the Life of SS. James and Gwethenoc, recovered by the Père de Smedt from a MS. in the National Library at Paris (Catalogus Codicum hagiographicarum Latin., 1889, T. I. pp. 578—82). This begins thus:—"Fuit in occiduus Britannici territorii partibus vir quidam opulentus et inter convicaneos suos nominatissimus, Fraganus nomine, habens, conjugem coæquibilem, lingua patria *Gwen* appellatam, quod Latine sonat *Candida*. Quibus divina pietas trium sobolem filiorum largita est, quorum duos gemellos uterus profudit in lucem, tertium vero deinde parturivit, his duobus, juniorem. Gemelli quidam alter Gwethenocus, alter Jacobus, tertius autem appellatus est Wingualoeus."

According to this, the family belonged to the West of Britain, and Gwethenoc and James were twins, Winwaloe being born somewhat later. The Life of S. Winwaloe is more explicit. After describing the ravages of the Saxons and the great plague which devastated Britain (446—47), it goes on to mention the flight of many of the natives to Armorica. “*Inter quas autem fuit vir quidam illustris—nomine Fracanus, Catovii (Cadoi) regis Britannici, viri secundum sæculum famosissimi, consobrinus. . . Cujus etiam prædicti regis erat terra Nomniæ (Dumnoniæ).*”

Gwen Teirbron was the sister of Amwn Ddu, the father of S. Samson, also of Pedredin, father of S. Padarn. She was first cousin to S. Illyd. This being so, it is quite impossible that the plague described in the Life of S. Winwaloe should be the Yellow Death, which raged from 547 to 550; but must be that earlier plague spoken of by Gildas, and which swept the island in the 5th century. The writer refers by name to Gildas, and the whole passage is probably taken from him.

On reaching the north coast of Brittany, after Fragan and his wife had formed their settlement, they committed their three boys to S. Budoc, who was living an eremitical life in the island of Bréhat, but kept there a school for young Britons.

One day, as the twins left their class, and all the other lads indulged in romps, they lighted on a blind beggar. Then one annointed his eyes with spittle, and the other made the sign of the cross over them. Then, the legend says, he recovered his sight—probably the attempt failed egregiously, but the writer of the biography could not admit this. The man made such an outcry, that a rabble of boys collected round him and drew him and the twins before Budoc, who inquired into the matter.

Another day, when he was alone, James encountered a leper, who extended his diseased hand for alms. James in an access of compassion, stooped and kissed the loathsome palm.

After having spent several years under Budoc, the brothers went to the peninsula of Landouart, and founded there a little community, of which Gwethenoc undertook the direction.

On a certain day when they were harvesting, a harmless grass-snake bit one of the brothers, in whose sheaf it lurked.

He was in deadly alarm, not being aware that such snakes are innocuous, and it was thought a miracle that he was none the worse for the adventure.

At last the monastery became so crowded that the twins yearned for a more quiet life, and they retired—the Life says together, but according to the Life of S. Winwaloe, it was Gwethenoc alone who departed, and confided the charge of the Monastery to James.

There was an islet at no great distance from the settlement that could be reached by boat. However, an unusually low tide happening to occur, the brothers walked on the sand and waded till they reached it, and found there a fresh-water spring.

Here they established another monastery, which also in time became populous, and the brothers ruled it together as fellow abbots.

They became so famous that, even whilst they were alive, sailors invoked their aid, when in danger. When they did so, suddenly the heavenly twins appeared in light upon the vessel, one at the head, the other at the stern, and went about handling various parts of the ship, “quasi curiosi,” and conducted the vessel safely into port. They had obviously usurped the position of Castor and Pollux.

The monastery founded by the brothers was afterwards known as S. Jacut-de-la-Mer, on a peninsula, near Ploubalay in Côtes du Nord. It never was an island, but the islet of Ebihens lies beyond it seawards.

It is said that the brothers one night dreamt that they saw S. Patrick, who informed them that in heaven they would occupy thrones on a level with his own.

The story is incomplete. It says nothing of their leaving Brittany and visiting their native Cornwall. That they did so is probable; for we have a foundation of S. Gwethenoc at Lewanick, and this is near the Winwaloe foundations of Tresmere and Tremaine, and the Jacobstow foundation is not far distant from these latter. Hard by was the great Petherwin district of their cousin S. Padarn, and S. Samson's was at Southill.

At S. Breward were an ancient chapel and a cemetery of S. James. Bones are still found there, and this seems to indicate

that it was once an ecclesiastical centre of some importance. A mere chapelry would not have a graveyard around it.

There were chapels dedicated to S. James at Camborne, at Bolasize in Bradock, at Goldsithney in Perran-uthnoe, but it is not possible, without knowing the date when they were founded to say whether they are to be attributed to one of the Apostles of the name, or to the brother of S. Winwaloe.

The Calendars of S. Méen and S. Malo give as his day February 8, but the Calendar of the diocese of S. Brieuc gives June 3rd. The two brothers are, however, sometimes coupled with S. Winwaloe, and commemorated on March 3. Albert-le-Grand gives February 8, which is no doubt the correct day.

In Brittany he is patron of S. Jacut du Mené, S. Jacut sur Mer, S. Jacut sur Aro, and was formerly patron of Giequelleau. He has chapels at Dirinon and Plestin.

The Breton historians set down the migration of Fragan to Brittany as taking place in 420. This is too early. We can not place it and the birth of S. Winwaloe before 447. The three brothers belonged to the same generation as S. Samson, who died about 565, and S. Padarn, whose death was between 560 and 568. Paul of Leon was another contemporary, and his death is set down as occurring about 570. S. Cadfan was the son of Gwen Teirbron by her first husband, and he seems to have arrived in Wales from Armorica "between the commencement of the century (the 6th) and the Synod of Brefi," (Rees, Welsh Saints, p. 213). She was first cousin of S. Illtyd, who belonged to the close of the 5th century.

If we take 447 as the date of the birth of Winwaloe, then we may put that of the twins at 445 or 446. A life of seventy years would bring them down to 515, but this again is too early. The plague mentioned by Gildas and the author of the Life of S. Winwaloe can not be given a date, and it is much more likely that the brothers died about the same time as their cousins Samson and Padarn, and their contemporary Paul of Leon, and that their birth can not be thrust back earlier than 480.

In Art, James should be represented as an Abbot, with a ship in his hand, and with a star above his head to show that he and his brother had inherited the attributes of the Dioscouri.

S. JANE.

In Zennor parish, at Gurnard's Head, are the remains of a Chapel Jane. The saint is Eoghain or Euny.

S. JULIAN.

A holy well of S. Julian, in good condition, is in the parish of Maker, but as the chapel is dedicated to S. Julitta, the attribution to S. Julian is a modern, popular error.

S. JULITTA, Widow.

The Saint Julitta of Tarsus, and her son Cyriacus, have assumed undue prominence in Cornwall. Julitta of Tarsus has displaced local saints.

Those whom she has supplanted are :—

1. S. Ilut, daughter of Brychan.
2. Julitta, mother of S. Padarn.
3. Jutwara or Jutwell, sister of S. Paul of Leon.

I. St. Juliot of N. Cornwall is Ilut, given in the *Cognatio* as the 26th daughter of Brychan, and whom Leland renders Juliana.

When the migration took place to N.E. Cornwall, she settled near her brother Gwynws (Genes).

Ilid or Ilut is the Welsh form of Julitta; thus Llanilid, in Glamorganshire, is dedicated to SS. Julitta and Cyriacus. The feast at S. Juliot's is on the nearest Sunday to June 29, probably a mistake for June 27, O.S. Feast of Cyriacus and Julitta, which is on June 16.

II. Albert-Le-Grand says that the mother of S. Padarn was Gwen-Julitta. The Latin life does not give the name other than Gwen, but Le Grand took as his authority the lessons in the old Breviaries of Leon, Vannes and Quimper.*

* The name Julitta is given in the Breviary of Leon. Julitta, however, was the name of the mother of S. Paternus of Avranches, born at Poitiers.

In consequence of a family revolution, Pedredin and several of his brothers were obliged to fly to Britain from Armorica, and Pedredin went on to Ireland, where he embraced the monastic life.

Julitta was left in Armorica with her infant son. One day she had laid in the window the cloth, out of which she purposed fashioning a garment for her boy, when an eagle swooped down, carried it off, and employed it as a lining for his nest. At the end of a twelve-month, the cloth was recovered, practically uninjured, and was put to the use for which originally intended.

Forty years passed.

One day Padarn asked his mother why he so often saw tears in her eyes, and when she told him that her heart ached to see her husband again, he resolved on going in quest of his father. He departed to Britain where was his uncle, Amwn the Black, and then crossed into Ireland, where he discovered Pedredin, but was unable to induce him to return to his wife and home duties.

It is possible—we can hardly venture to say more—that some of the Julitta foundations in Cornwall may have been originally stations of the mother of S. Padarn. He is likely to have provided for his mother's comforts, and to have established her somewhere near himself.

The chapel at Tintagel, now in ruins, but still with its altar, is said by Leland to have been dedicated to S. Ulitte or Uliane.

III. S. Jutwara shall be noticed presently.

Dedications in Brittany are:—a Chapel at Lanvein in Plumergat, Morbihan, and the Parish Church of Remungol, in the same department, with S. Cyriacus, Molac. A Chapel of S. Julitta is at Ambon in Morbihan, recently rebuilt.

S. JUNCUS, Confessor.

According to William of Worcester, the body of a saint of this name rested at Pelynt. He can not be identified—I suspect a misprint.

S. JUST, Deacon, Confessor.

There are in Cornwall two churches and parishes bearing the name of S. Just, one in Roseland, and the other near the Land's End.

S. Just of Roseland is distinct from the other. In the Roman Calendar there are twenty-three Justs and seven Justins.

The church and parish of S. Just are in a district marked with foundations and reminiscences of members of the royal Dumnonian family, S. Geraint, and S. Cuby. It lies between two royal palaces, Dingerein and Goodern. This would seem to show that the locality was one that formed a portion of the royal domain.

Jestyn, which is the Welsh form of Justin, was the son of Geraint, and uncle of S. Cuby. He may have been with the latter in Carnarvonshire, but more probably preceded him, and there founded the church of Llanestyn. He was also in Anglesey where he is supposed to have died, and in the last century a stone was extant bearing an inscription purporting that he was buried there.

His elder brother was Cado, Duke of Cornwall. He seems to have visited Brittany, and occupied a cell where is now Plestin. But he left it and went further on a pilgrimage. Whilst he was absent, an Irish colonist, Efflam, arrived and took possession of Justin's cell.

When Justin returned from his travels he found his cell occupied and the land around it appropriated by the Irishman.

According to a local legend, the controversy as to the right to the habitation was settled amicably between them by this means. Each seated himself within the cabin, and they waited to see on whose face the setting sun would shine through the tiny window.

Presently the declining orb broke from its envelope of cloud, and sent a golden ray in through the opening and irradiated the countenance of Efflam. Thereupon Justin arose, saluted him, and seizing his staff, departed.* They would seem, however, to have compromised matters, it was arranged that Efflam should

* Le Braz : *Annales de Bretagne*, T. XI., p. 184.

rule the ecclesiastical, and Justin the secular community. This is obscurely related by the biographer of Efflam, a late writer, who did not comprehend the tribal arrangements in vogue at an earlier period. What he says is that Jestin gave his name to the *plou* or plebs and that Efflam took the headship of the *lann*; and that they agreed to live at some distance apart.

The place where Justin settled is now by contraction called Plestin (Plou-Jestin), and in the church S. Justin is represented as a priest.

Whether S. Cuby summoned his uncle to him in Anglesey we do not know, but it is remarkable that many churches of the family of Cuby should be in the island.

The day on which he is popularly commemorated in Brittany is April 19; but churches bearing his name have been transferred to S. Just, Bishop of Lyons, who died in 390, and whose day is September 2.

The feast at S. Just-in-Roseland is August 14. If we deduct eleven days we have August 3. There is no Just or Justin commemorated in the Roman Calendar on either of these days.

In Art, Just should be represented as a hermit or pilgrim with a staff.

His death would have taken place about 540.

S. JUST, Priest, Confessor.

S. Just in Penwith is a different person from S. Just in Roseland, I take it, as the Land's End district was exclusively settled ecclesiastically by Irish. The only exceptions being the intrusive foundations of S. Paul, Gulval, and Towednack.

Just is said to have been a son of Fergus, descended from Bressal Belach, grandson of Cathair Môr, king of Leinster. He lived at the same time as Dunlang, King of Leinster, who died before 460, and as Iollain, his successor, who was baptised at Naas by S. Patrick.

S. Patrick took him into his missionary band, and ordained him deacon,

The glossator on the Calendar of Oengus says of him :— “The Deacon Justinus, *i.e.* Deacon Just, of Fidarta. It was he who baptised Ciaran of Cluain (Clonmacnois), and of France was he, ut quidem putant.” But against this hesitating opinion we may set his recorded pedigree. It is, however, very probable that he went to Gaul for his ecclesiastical education. It is possible enough that there may have been two of the same name, and at the same period, one at Fidarta, and the other at Ardbraccan; but it is more likely that, as Just had a roving commission, he founded both these churches.

Fidarta, where S. Patrick placed him, at all events for a time, is Fuerty, in Roscommon, which was in the old territory of the Hy Many. S. Patrick left his book of ritual and of baptism with him. He was the preceptor of Kieran of Saighir, and in his old age he baptised the other Kieran, the wheelwright’s son. Unfortunately no life of this saint has been preserved. Although known as Patrick’s Deacon, there is no reason to suppose that he was not advanced later to priest’s orders.

William of Worcester calls S. Just a martyr, but this is because the true S. Just of Penwith had been supplanted by a namesake who did suffer for the faith, and who was in the Roman Calendar. At S. Just, the feast varies from October 30 to November 8.

The rule seems to be that its observance is guided by the Sunday preceding the nearest Wednesday in November, which will give seven clear Sundays to Christmas.

Just or Justin, Patrick’s Deacon, is commemorated in the Irish Calendars on May 5.

There is a Just or Justin given on September 2, in the ancient Breviary of the Abbey of S. Melanius of Rennes, where he was supposed to have been a bishop, but this was mere conjecture. The only Just whose day falls between October 30 and November 8, in the Roman Martyrology, is an obscure martyr at Trieste, on November 2.

If Just, Patrick’s Deacon, had died in Ireland, it is probable that Irish records would have given us more information concerning him.

It might serve to distinguish him, if in Art he were represented as a Deacon, holding a book with *Rituale* inscribed thereon.

S. JUTWARA, Virgin Martyr.

A sister of S. Sidwell, and consequently also of S. Paul of Leon. Whytford in his "Martyrologe," says: "Juthwara, a virgyn, that by her step-moder was falsely accused unto her owne broder of fornicacyon, for the whiche in a fury he stroke off her heed, which heed she herself toke up before hym, and all his people, and there sprange up a well and a green tree growing therby; than bare she her heed into the chirche were after were shewed many grete myracles."

The story is given more fully by Capgrave. He says that Eadwara, Wilgitha, and Sidwell were her sisters; but I suspect that Eadwara and Jutwara are one and the same.

In the Life of S. Paul of Leon, we are told that he had three sisters and two brothers, but that in consequence of the distance of time at which the writer composed his biography, and the space of sea intervening between him and Britain, he could recover the name of only the third sister, Sicofolla, *i.e.* Sativola or Sidwell, and of those of three brothers, Notalius and Potolius; but that in all there were nine brothers.

The brother in the story of Jutwara, who plays so ill a part is called Bana. Leland, who saw the Legend of S. Sidwell at Exeter, says the name of the father was Benna. According to the Life of S. Paul it was Porphius.

On the death of their mother, the father married again, and, in time, he also died.

Jutwara grew pale as wax, and her step-mother asked her the cause. She replied that she was suffering from pains in her chest. The step-mother advised the application of a cream-cheese; and then told Bana a scandalous story affecting his sister; "atque in argumentum fidei interulam puellæ a pectore ejus extrahere suadit: dicens eam profluente de mamillis lacte madidam fore." The young man rushed to find his sister, and meeting her as she was returning from church, charged her with incontinence. She was staggered and speechless at this accusation.

"Interulam ejus, ut doctus fuerat, extraxit: quam madidam inveniens—" in a blind fury, he drew his sword and cut off her head. Not only did a fountain spring up on the spot, but a great oak grew there as well. After many years the tree was overthrown by a gale, and fell against a house that was near, so that the branches interfered with exit and entry. The owner of the house and his boy set to work to hack the boughs away, when the stump, relieved of the burden, righted itself, and carried up the lad who was clinging to a branch uncut off.

It is possible that Lanteglos by Camelford may have been dedicated originally to Jutwara, as Laneast, hard by, is to the sisters Wulvella and Sidwell. Wulvella is she whom Capgrave called Wilgitha. The church is now supposed to be dedicated to S. Julitta.

There is a Holy Well, in fair preservation, with remains of a chapel at Jutwells, which may be a contraction for Jutwara's well. The day of the Translation of the body of S. Jutwara to Sherborne Abbey was observed on July 13.

This is the day given in the Sherborne Calendar and by Whytford. What seems confirmatory of the identification is that at Camelford, in Lanteglos parish, a fair is held on July 17 and 18, *i.e.* within the week or octave of the feast of the Translation of S. Jutwara.

The sequence for S. Jutwara's day is in the Sherborne Missal, Liturgical notes on which have been issued by Dr. Wickham Legg, for the S. Paul's Ecclesiological Society, 1896. It recites the incidents of her legend. It concludes with the invocation:—"Virgo sidus puellaris medicina salutaris, salva reos ab amaris, sub mortis nubecula."

Assuming her to have been a sister of S. Paul of Leon, we must set her death at about 500.

In Art she should be represented holding a sword and with an oak tree at her side.

S. KEA, Abbot, Confessor.

Unfortunately, we have of this saint only a very unsatisfactory Life written late, based on the lections of the church of Cleder,

that are now lost. It was compiled by Maurice, Vicar of the parish, and was taken into Albert Le Grand's collection.

According to this, Kenan, otherwise called Colledoc, was a native of Cambria, who abandoned his native land in quest of some new country in which to establish himself.

At last he reached an estuary called Hirdrech, *i.e.* The Long Strath. As he lay in the grass, he heard men talking on the further side of the water. Said one to the other, "Have you seen my cows anywhere?" To which the latter replied, "Aye I saw them yesterday at Rosinis."

Then Kenan, whose name is contracted to Kea, remembered having on one occasion dreamed that he should settle at a place so named. He at once crossed the estuary, and he and his comrades constructed their habitations at a place afterwards called Kresten-Kea, or the Beach of Kenan.

At no great distance was Gudrun, the palace of Tewdrig, prince of that country, who, ill-pleased at having strange monks settle on his land without permission asked and given, carried off seven of their oxen and a milch cow.

Then, from the forest came seven stags and offered their necks to the yoke, and ploughed with docility. Thenceforth the place took the name of Kestell Karveth, or the Stag's Castle.

Kenan then went boldly to the caer of the prince, and entreated him to return the cattle. But, for reply, Tewdrig struck him in the face with such violence that he broke one of the saint's teeth. As, shortly after, Tewdrig fell ill, he was frightened, fancying that this was due to his harsh treatment of the monks, and he hastily reconciled himself with them.

Kenan remained on his plantation for some time till an accident occurred to Tewdrig, who was thrown from his horse and died of the injuries he had received. Kenan then, fearing lest this should be attributed to his "ill wishing" the king, deemed it advisable to leave Cornwall, and he went on board a corn-ship at Landegu, and on this escaped to Brittany.

Kenan is probably the same as the Welsh Cynin, whose mother's name, Goleuddydd, has been latinised by the author into Colledoc. Goleuddydd was a daughter of Brychan, and was married to Bishop Tudwal Befr. Another son, Aldor, is known

as the father of Emyr Llydaw (the Armorican), and is the Audrien of Breton history and legend. Aldor, this brother of Cynin, married a sister of S. Germanus of Auxerre, and was the father of Gwen Teirbron, mother of S. Winwaloe, and SS. James and Gwethenoc, as also of S. Cadfan.

The Latin biographer of S. Kenan gives Tegu as the name of his mother, confusing her with Tegu Eurfron, who became the wife of Caradog Freichfras, and belongs to a later generation.

The reason why Cynin left South Wales, after founding Llangynin near S. Cleers, Carmarthenshire, is not stated by the biographer frankly. It was due to the invasion by Dyfnwal and Urien Rheged, who drove the Irish and the semi-Irish family of Brychan out of South Wales.

The localities can be fairly well established.

The Hirdrech is very descriptive of the long estuary of the Fal. Rosinis is either Roseland or Enys.

The Stag's Castle no longer bears that name, but is perhaps what is now called Woodbury above Porth Kea.

Gudrun is Goodern, where still remain the earthworks of Tewdrig's castle. Tewdrig himself is known as having been the murderer of S. Fingar, and he occurs in the Legend of S. Petrock as a tyrannical Cornish prince.

Landegu is Landege, the old name for S. Kea, as given in the Episcopal Registers, and is an abbreviation for Llan-ty-Kea. According to the story, the well where S. Kenan washed his mouth after Tewdrig had broken his tooth, ever after possessed miraculous properties. The Holy Well still remains.

To return to the story. The Corn-ship in which Kenan left the Fal arrived at Cleder, on the coast of Leon, and there the saint remained and formed a monastic establishment.

When the discord broke out between Arthur and his nephew Modred, Kenan, though very old, crossed over into Britain, and endeavoured to reconcile them. He failed, and after the fatal battle of Camelot, 542, he sought Queen Guenever at Caer Gwent or Winchester, and told her some salutary, though unpleasant, home-truths, which she took to heart and ended her days as a penitent. He returned to Cleder, where he buried his

faithful friend and companion, Kerian, and died the first Sunday after his arrival of exhaustion and extreme old age.

Such is the legend based on the office books at Cleder.

Lobineau, however, identified him with Cianan of Duleek, who was baptised by S. Patrick, about 433, and who died according to the Irish records in 488, and whose body remained incorrupt to the times of Adamnan. But there is nothing in the Legend to support this arbitrary identification.

Moreover, Cianan of Duleek was the son of Cesnan Mac Drona of the royal Irish family of Oiliol Olum.

The only confirmation of this identification, and it is very thin, is that Kenan appears in the Llanthony calendar of the latter part of the 14th cent. (Corp. Christi coll., Oxford) on November 24, the day of Cianan of Duleek.

What is conceivable is that Cynin, after his expulsion from Wales, established himself in North Cornwall, and is the Conan of the legend of S. Breoc, whom that saint converted. But the change of vowels in the name, Cynin into Conan make this improbable.

What helps out the identification of Kenan with Cynin, son of Goleuddydd, is that, on reaching south-eastern Cornwall, he would be among relatives. Kenwyn is a daughter church of S. Kea, and Kenwyn is the same as S. Keyn, his aunt, and a sister of Goleuddydd. If Cynog be the saint of Boconnoc and the same as S. Pinnock, he was the uncle of Kenan. The coming of Cynin to Cornwall would be no migration into a land among strangers, but to one where his own people were settled.

S. Kea died on the first Sunday on October, and at S. Kea the feast is kept on the nearest Sunday to October 3.

In Brittany, however, he is commemorated on November 5, for what reason is not apparent, but probably on account of a Translation.

In Brittany he is regarded as patron of Cleder. There are also dedications to him at Plogoff and Plouguerneau. S. Quay* or Ké in Treguier has abandoned him, and adopted S. Caius, Pope, for patron, as being in the Roman Martyrology; and even

* There are two parishes of Saint Quay in Côtes du Nord; one at Etables, the other near Perrosquierec.

at Cleder he has been supplanted by S. Caraunus. He has undergone a "posthumous martyrdom," at Cleder as a blind beggar told M. Le Braz. Said he:—"There is hardly a shabby trick that has not been played on S. Ké. He has been turned out of his church, like a farmer who can not pay his rent. He has had to take refuge above his Holy Well at Lezlao, where he now remains. His lot has been a sad one. That is not all. When he occupied the parish church, not a woman who expected confinement, not a young mother, who did not make him handsome presents. In those days it was said that no saint was a patch upon him for curing children's disorders. His statue was bonnetted with little baptismal caps of his tiny *protégés*. Troops of small boys and girls were brought to him on the day of his *pardon*. He was held, also, to watch over the prosperity of houses, to take an interest in the harvest, for he himself had been a cornfactor (a reference to his passage on the corn-ship). He was considered also as powerful against the murrain. For all his services he now-a-days does not even receive a Thank-you. He is now thought to be no good at all save for watching over pigs. He has sunk to being regarded as their patron—*Sant ar moc'h*. His feast, his *pardon* are no more celebrated."

His day may fairly be regarded as October 3.

His death took place—if we accept the date of the fatal battle as given in the Cambrian Annals, in which fell Arthur—in 549.* This does not quite agree with the calculation made according to the Genealogies, but we cannot be sure that Goleuddydd was not a grandchild instead of a daughter of Brychan, and that Tudwal Befr in like manner did not belong to a later generation.†

* Taking Oct. 3 as the day, he may have died 538, 549, 555, or 560.

† The Licence for the performance of Divine Service at S. Kea, on the re-building of the church in 1802 was dated September 29. In it is stated:—"The church will be fit for the Celebration of Divine Service on or by the *third day of October* next, on which day it is not only the desire of the said Petitioners, but also (as is alleged) of the Parishioners of the said Parish in general, that the same should be opened that day, *being the day of their Saint*, and the day on which, it is understood their old church was dedicated." Undoubtedly October 3 is S. Kea's Day. It fell on the first Sunday in October, in the years named above. Perhaps we may give the date as 549.

In Art, the Saint is represented with a stag at his side and holding a bell.

S. KENWYN, Virgin.

In Bishop Bronescombe's Register, the church of Kenwin is called Keynwen. He dedicated it on September 27, 1259. It is a chapelry in the parish of S. Kea or Landeghe. There was a Cainwen, daughter or grand-daughter of Brychan, whom there can be little doubt, is identical with S. Keyne. The festival of Cainwen and of Ceneu (Keyne) was on the same day, October 8. Keyne was often called Cainwryf or Cain the Virgin, and Cainwen signifies Cain the Spotless or White. *See* Keyne.

S. KERIAN, *see* Kieran.

S. KEVERN, Abbot, Confessor.

Kevern is a corruption of Aed Cobhran or Akebran. The *bh* in Irish is pronounced *v*. Aed the Crooked, son of Bochra, would seem to have come to Cornwall along with the party of Breaca, and with his master Senan. If he be, as I have little doubt, the Gobran, Govran, or Gibrian who led a large party of Irish to Rheims and were received by S. Remigius in 509, then he settled on the Célé that flows into the river Marne. His brother, Tressan, planted himself near, but on the Marne itself. The names of the party have been much altered in French mouths from their original form in Gaelic. Tressan cannot be easily traced to an Erse original. Helan is the Helen, who formed one of the party in Leland's list. German is the Cornish Germoc, and was the son of Goil. Veran is probably Foran or Forannan. Abran is possibly a reduplication of Aed Cobhran, Petran is the diminutive form of Peter, and the holy woman of the company Fracla is the Thecla of the list in Leland, Promptia is probably Crewenna, and Possemna or Possenna is a corruption of the feminine form of Croibsenagh. In both these latter the Gaelic hard C has been formed into P, as Cíaran and Ciara have become Piran and Píala.

Gobrian or Gibrian was in priest's orders when he arrived at Rheims. He is represented as the senior of the saintly band. All settled in the region of Châlons-sur-Marne, but dispersed to solitary spots, only assembling for the ministration of the Eucharist at the oratory of Gobrian. He is said to have divided his time between work and prayer, and to have died and been buried in his oratory. This was destroyed by the Normans. The body was translated to Rheims; it went in fact through several translations, the last in 1114.

In the dioceses of Châlons and Rheims his day is May 8 and 11. In a Dol Calendar (Rawlinson, Lit. MSS.), on November 3rd, Gobriani abbatis. There was a Bishop of Vannes called Gobrian who died in 725; his day is November 10, 16, or 19.

S. KEWE or KYWE, Virgin, Abbess.

S. Kewe occurs as Kigwe in the Welsh Calendar (Bibl. Cotton. Vesp. A. xiv) of the 12th century, and she occurs on the same day, February 8, in the Exeter Martyrology.

The old name for the parish of S. Kewe was Lannou, and S. Kewe's was a chapel in the church or cemetery. In 1372, owing to both chapel and cemetery having been polluted, the Bishop issued a commission to John Bishop of Comagene, acting as his deputy, to reconcile both.

There is a church in Monmouthshire Llangiwa, but nothing is there known of Ciwa, after whom it is named, either as to origin or sex. Kigwe or Cygwe is but the Welsh form of Cuach.

I am inclined to suspect that Kigwe is none other than Cuach, the nurse of S. Kieran, and a notable abbess in Ireland. We have her in the south at Ladock. At S. Teath, close by, we have an Itha foundation, and it is possible that at S. Kewe we may have another Irish foundation by a second great Irish Abbess.

In the Irish Calendars, Cuach is commemorated on January 8, instead of February 8.

S. Cuacha or Cuach was daughter of Talan, and her brother Caiman is numbered among the saints. Her sister Atracta was veiled by S. Patrick, and became more famous than Cuacha. She was related to Erc (S. Erth) of Slane. Her mother's name was Caemel.

They all belonged to the small tribe of *Cliu Cathraighe*, which occupied the northern slopes of Mount Leinster. This little clan was converted, about 430, by *S. Isserninus*, and this excited the suspicion and anger of *Enna Cinniselach*, king of the district. He drove them from their possessions into exile, and *Isserninus* accompanied the tribe into banishment. The persecution lasted till after the death of *Enna*, who died in 444. The accession of his son, *Crimthan*, did not bring peace and restoration to the converts, as he, like his father, was a pagan. However, in 458 *S. Patrick* succeeded in converting and baptising him, and the apostle used the occasion to urge him to restore the exiles. This he consented to do, after they had been in banishment near on twenty years. Where they had tarried we are not told precisely, only that it was somewhere in the south. As *Cuacha* was the nurse or fostermother of *S. Kieran*, she must have been among the *Corca Laidhe* in Southern Munster.

We cannot set down *Kieran* as born later than 439 or before 436, and we may suppose that when the members of the *Clan Cliu* came among the *Corca Laidhe*, an intimacy sprang up between them and those of the *Hy Duach*, who were there, as well, in banishment from Ossory. In token of this amity, may be, the newly born *Kieran* was put into the arms of the exiled girl to nurse and to love.

Certainly *Kieran* was with her for longer than the period of unremembering infancy, for he ever held *Cuacha* in the deepest and tenderest affection.

He, himself, was not baptised till he was thirty, but she was an exile for the faith, one of the first confessors for Christ that the island produced, and she must have impressed the religious character on *Kieran's* mind.

The summons to return home came in 458 or perhaps a little later, and then *Kieran* parted with his nurse. He was then not over seventeen, and was destined not to see *Cuacha* again for many years.

On her return to the land of her fathers, her two brothers embraced the religious profession, as did also her sister. It is probable that this had been part of the agreement; on these terms only had *Crimthan*, king of the *Hy Cinniselach*, permitted them to come back.

For some reason, unknown, S. Patrick did not veil Cuach, but handed her over to Mac Tail, whom he consecrated Bishop and placed at Kileullen. Bishop Mac Tail was to instruct Cuach in religion; but ugly reports circulated relative to his undue intimacy with her, and his clergy denounced him for it—apparently to Patrick; what was done is not recorded.

Cuach had a defect in one hand; the nail of one finger grew like a wolf's claw, and this originated the fable that she had been suckled by a she-wolf, and obtained for her the nick-name of Coiningen, or the daughter of a wolf.

Nothing further is known of Cuach till Kieran arrived at Saighir, which was about 480, when she unreservedly placed herself in his hands. It was probably he who placed her at the head of two establishments for women, and the education of young girls, one at Ross-Benchuir in Clare, and the other at Kilcoagh (Cill-Cuach) near Donard, whence the order spread into other parts of Ireland.

It was told that when ploughing time arrived, Kieran was wont to lead forth a team, bless it, and send the oxen across country to the settlement at Ross-Benchuir. They arrived without a driver, and remained lowing outside Cuach's walls till she received them. Then as soon as her ploughing was accomplished, she said to the oxen:—"Depart to my foster-son again." Whereupon the beasts started of their own accord, and went across country to Kieran. This they did every year. If we translate this out of its fictional adornments into plain fact, it resolves itself into a simple and natural transaction. Kieran attended to Cuach's farming arrangements and managed the annual ploughing for her.

At Kilcoagh by Donard is her Holy Well, Tubbar-no-chocha, at which stations were formerly made. The Cill is mentioned in a grant of 1173 to the Abbey of Glendalough as "Cell Chuachi." S. Kevin (Coemgen) of Glendalough was probably a nephew, though represented in a pedigree of the saints as her half-brother, but this is chronologically impossible.

On Christmas Eve S. Kieran said Mass at midnight, and at once departed from his monastery, and walked to that of Cuach, and communicated her and her nuns, and then returned in the

morning to Saighir. This would seem to shew that for a while Cuach was superior of Killeen, a short way from Saighir, where he had at first established his mother.

This religious house for women was in dangerous proximity, and caused Kieran no little trouble, first in his mother's time, and afterwards when under Cuach. We are told that one of his pupils was carrying on a flirtation with one of Cuach's damsels, and they had made an appointment to meet in a wood between the two houses. But whilst the girl was expecting the enamoured student, a flash of lightning so frightened her, that she scampered back to the convent, and promised not to be naughty again. One of Kieran's disciples who got into these scrapes was Carthagh, and it led to his dismissal from Saighir.

Near Ross Benchuir was a rock in the sea to which Cuach was wont to retire at times for prayer. S. Kieran is reported to have stood on this stone and to have employed it as a boat on which to cross the water. Here again, under a ridiculous fable, a simple fact lies concealed, that he was wont to visit his old nurse in her island hermitage, and there minister to her in holy things.

When S. Kieran removed into Cornwall, where he died, we do not know, but it was probably due to the protracted wars and anarchy in Ossory, and it is almost certain that—were she alive—he would take Cuach with him as the head of his colleges for women, a necessary adjunct to his societies for men, so that he might by her means organise the education of the girls in that part of Cornwall over which he was about to exercise ecclesiastical authority.

Ladock is probably Llan-ty-Cuach, and was one of her houses, where the Feast of the Patron Saint is observed on the first Thursday in January, and this fairly agrees with her festival as marked in the Irish Calendars, January 8.

But if she be, as I have little doubt she is, the same as the Welsh Kygwe and the Cornish Kewe, her feast in North Cornwall is on February 8.

Her name recurs in some Irish Calendars on June 6, and June 29, and as Coingen, the Wolf-girl, on April 29.

She is thought to have been buried at Killeen Cormac, near Dunlairn in Wicklow. The name Killeen, like the other by

Saighir, points to a foundation by Liadhain, Kieran's mother. There are several churches in Ireland that look to Cuach as a foundress, and she must have been very active as an auxiliary to S. Kieran. Kilcock in Kildare was the most flourishing of these. An interesting account of Killeen Cormac, with its ancient graveyard and Ogham inscriptions, is given in Shearman's *Loca Patriciana*, 1882. There are doubtless difficulties in identifying Cuach with S. Kew, due to the difference in day of commemoration and the lack of any particulars relative to S. Kew.

In favour of the identification is this: that Kew is the Welsh Cygve which is but a Welsh form of Cuach, and that it is more than probable that Kieran, when quitting Ireland for Cornwall, would bring with him the head of his religious institutions for women to organise similar houses in Cornwall. That he did bring Burienna we know. That Cygve or Kygwe was not a Welsh Saint is apparent for she occurs in none of the Welsh saintly pedigrees.

Bishop Mac Tail died about 470. It is very difficult to fix the date of the death of S. Kieran. His migration to Cornwall probably took place in 480, and we may set down his death as occurring about 520. Probably Cuach died some years earlier.

At S. Kewe there is a Holy Well, but whether it was referred to her or to S. Docwyn it is not now possible to say.

S. KEYNE, Virgin.

This Saint was Ceneu, a daughter, or, more probably a grand-daughter of Brychan, and is almost certainly the same as Ceinwen or Kenwyn, of which the name is merely a contraction. According to the legend, she abandoned her home in Brecknockshire, and directing her voyage across the Severn, settled at Keynsham in Somersetshire, where she turned the reptiles into stone. This is how the natives explained the existence of ammonites found in the lias rocks.

After some years spent at Keynsham she returned to a certain "Monticulus" near her home, where she caused a spring to break forth, that was of great virtue.

Mr. Rees considers that the S. Michael's Mount, to which S. Cadoc was travelling when he visited her on the way, is a hill near Abergavenny, in the neighbourhood of which is the parish of Llangenen, in which, according to Mr. Theophilus Jones, is to be found the Well of the saint, "and the situation of the oratory may yet be traced."

But as we are told that after she had been at Keynsham, she tried to go back to her old home, but was not received there; it is more probable that she migrated to Cornwall, as most of her family had been expelled Brecknockshire by Dyfnwall. The legend says that S. Cadoc visited her on his way to S. Michael's Mount. The cult of the archangel certainly did not invade the Celtic church till the 8th century. At S. Keyne, near Liskeard, she had relatives about her, S. Cleer=S. Clether, S. Pinnock=Cynog, and presently S. Kea=Cynin, whom she probably followed to the Fal, where she placed herself at Kenwyn under his direction.

She was wont to sleep in her cell on a few branches laid on the ground, but indeed, this was the usual bed of the period, with heather or fern over the branches, and a skin thrown over that.

According to the legend, when death approached angels visited her. One divested her of her coarse shift, and another invested her in a fine linen garment, over which he threw a scarlet tunic woven with gold thread in stripes. S. Cadoc ministered to her when she died and buried her in her oratory.

The legend is late, and like all such manufactured productions devoid of historic details. It was not till 710 that S. Michael was supposed to have appeared on the "tumba" near Dol, and the foundation on S. Michael's Mount, Cornwall, was not made till 1044. The anachronism, therefore, of making S. Cadoc in the 6th century make a pilgrimage to S. Michael's Mount, whether that in Normandy or that in Cornwall, is obvious.

The dedications to S. Keyne are:—

S. Keyne, by Liskeard, where is her famous Holy Well.
Kenwyn Chapel, now a Parish Church.

A Chapel at East Looe re-dedicated to S. Anne.

The legend of S. Keyne is in Capgrave's "Nova Legenda," 1516.

The Feast of S. Keyne is on October 8.

In Art she should be represented, habited as a nun, and bearing in her hand an ammonite.

Royal Institution of Cornwall.

82ND ANNUAL MEETING, 1900.

Notwithstanding a perfect deluge of rain on Friday afternoon, as well as the High School distribution of prizes, there was a fair attendance at the Annual Meeting of the Royal Institution of Cornwall, held at the Institution Buildings, Truro. Mr. J. C. Williams, the President, was in the Chair, and those also present included Sir George Smith, the Mayor (Mr. R. Lean), Major Parkyn, F.G.S., Mr. J. D. Enys, F.G.S., the Rev. W. Iago, B.A., the Rev. D. G. Whitley, Archdeacon Cornish, the Rev. S. Rundle, Professor Clark, Professor O. V. Müller, Canon J. H. Moore, the Rev. S. W. Kingsford, Messrs. J. Osborn, F.G.S., Hamilton James, W. N. Gill, R. M. Hill, Silvanus Trevail, A. Jenkin, E. Sharp, Robert Fox, A. Blenkinsop, F. A. Cozens, T. L. Dorrington, J. Barrett, J. H. James, J. R. Collins, F. Chown, R. A. Gregg, R. Vallentin, T. Worth, A. C. Dixon, W. J. Clyma, H. Barrett, T. Clark, W. J. Oates, J. T. Letcher, F. H. Davey, and G. Penrose (curator and librarian), Mrs. Clark, Miss L. Smith, Miss Paull, Miss Müller, Miss Mabel Bryant, Miss Snell, Miss Rudall, Miss Parkyn, Miss A. A. Rudall, Miss Clyma, Miss Tomn, Miss M. Jenkin, Miss Henderson, Miss Share, Mrs. Moore, Mrs. Blenkinsop, Miss Williams, Miss H. James, Miss James, Miss T. James, and Miss Truran.

Letters regretting inability to attend were received from the Bishop of Truro, Canon Donaldson, Messrs. J. H. Collins, T. C. Peter, and R. M. Paul. Sir J. Langdon Bonython wrote from London regretting his inability to be present, and stating that he and his family would leave for Australia next week. He remarked:—"I have long felt the keenest interest in your society, and it would have afforded me very great pleasure to bear my testimony to the excellent work it has done and is doing. Its Transactions are a valuable contribution to the literature of

Cornwall. In proof of this I need only point to the latest volume, which reflects the highest credit on all concerned. I hope that in the future the Society will do more than maintain the present reputation, that the number of members will increase, and that with more funds it will still further extend its sphere of usefulness. I also hope that the Society will always possess officers as zealous and enthusiastic as those who now manage its affairs."

The minutes of the Spring Meeting having been read and confirmed, Major Parkyn presented for the Council their Annual Report.

82ND ANNUAL REPORT OF THE COUNCIL.

The Royal Institution of Cornwall and its Museum, so valuable to the County, have continued to prosper during the year which has elapsed since the last report was presented. Perhaps never since the establishment of this Institution has it found itself in a more prosperous condition. Founded in 1818, it has a long record of usefulness such as any society might well be proud of, and the series of volumes of its Transactions contains papers of the greatest value to all those interested in the past history of the County.

In presenting the 82nd Annual Report, the Council have with much regret to record the loss, by death, of Lady Protheroe Smith and Mr. S. Pascoe.

Lady Protheroe Smith was a constant attendant at the meetings of the Society and always showed great interest in its welfare, and her husband, the late Sir Philip Protheroe Smith, was a warm friend of the Society for over half a century.

Mr. Samuel Pascoe was also a very old member, his name being found in the records of the Society so far back as 1859. Mr. Pascoe was a generous friend to the Society and ever ready to afford it every assistance in his power.

The Museum continues to attract a large number of persons. Students frequently attend to study and compare the various objects exhibited in connection with the sciences in which they are interested, and every assistance is readily rendered them by the Curator.

The number of admissions during the year were as follows:—

Admitted free	..	2,566
Members and Friends	..	337
Admitted on payment	..	460
		3,363

Mr. Gregg, the Curator, whose services have been most valuable for many years, has been appointed Assistant Science Master at the Central Technical Schools for Cornwall; and the Committee, therefore, greatly regretting his departure from the Institution, have had to select a qualified successor to his office. They are fortunate in having secured the able assistance of Mr. Geo. Penrose, who has now entered on his duties, and will continue the important work which has hitherto been so well carried on in connection with the Museum, the Library, and the Meteorological Records, &c.

The interest in the Museum and Library is shown by the valuable presents received from time to time. The thanks of the Society are due to the many donors, the following being especially worthy of mention.

Mrs. Chamberlin, of Trenewth, Restronguet, has made a very valuable addition to the Museum by sending a beautiful collection of foreign birds grouped in 10 cases. They are well set up and are in an exceptionally fine state of preservation. Many rare birds will be found in this collection, including the Kiwi, the wingless bird from New Zealand. A very good specimen of the Duck-billed Platypus (*Ornithorhynchus Anatinus*) also comes from the same donor.

Mr. Rupert Vallentin has given a number of shells collected by him in the Falkland Islands during his recent visit there, and an interesting arrow, the head of which is a shaped piece of bottle glass, made by a native of Terra del Fuego.

Mr. John D. Enys, F.G.S., a munificent donor to this Institution, has presented a set of fossils from the Tertiary beds of the Broken River Basin, New Zealand, collected by himself 2000 feet above the sea level. Also eggs of the Albatross and the Kiwi. Mr. J. D. Enys has further augmented the Library by giving 9 volumes of the Proceedings, together with 4 volumes

of the Journal, of the Royal Colonial Institute. As usual he has kept our set of the Reports of the British Association complete by sending the current number.

Mr. W. Hosking, of Namaqualand, has sent a number of very fine specimens of copper ores (chiefly Erubescite and Copper Pyrites) from the Cape Copper Mines, at Ookiep, Namaqualand.

Mrs. Ford, of Pencarrow, has sent (through Sir George Smith) a very valuable and interesting Talc figure from New Zealand. Talc figures of this kind are worn by the Maori Natives, as symbolic portraits of their ancestors. This is not only one of the finest of its kind, but is one of the first sent to this country, having been sent home in 1841. It is in a perfect state of preservation.

Mrs. Jago has enriched the Library by the valuable gift of 46 volumes of the Proceedings of the Royal Society, from the library of the late Dr. Jago, F.R.S., who was a great supporter of this Institution and President in 1874-5.

The effort to complete the sets of volumes of Transactions of the Societies with which we are in exchange frequently meets with success. Our thanks are due to Canon Moor who has again presented several parts of the Journal of the Royal Geographical Society, and to the Rev. Sir Vyell Vyvyan, Bart. for several of the back numbers of the Journal of the Royal Cornwall Geological Society.

The contents of Chemical Laboratory having been removed to the Central Technical Schools, the room is now available for other purposes and it is proposed that it shall contain certain sections of the Museum.

A scheme which is being prepared by the Curator, for the re-arrangement of the exhibits, will shortly be submitted to the Council for consideration, and it is hoped that during the coming year the work will be taken in hand. This will give many of the objects more advantageous display, which some of them badly require in order that their beauty and other points of interest may be fully appreciated.

Several of the Mammals and Birds are in a bad state, some of them having been in the Museum for a period of over 60 years. The Council would gladly welcome fresh specimens,

especially such as will illustrate the Natural History of the County.

The Meteorological Observations have been carefully made during the past twelve months by the Curator, and reports furnished to the Registrar General in connection with the Royal Observatory at Greenwich, to the Sanitary Committee of the Cornwall County Council, and to the local and Plymouth press.

Returns of the rainfall in the respective districts have been supplied by Mr. J. C. Daubuz, Killiow; Mr. Lean, Truro Waterworks; and Mr. H. Tresawna, Lamellyn. These are now embodied in the Curator's report to the press and in the annual summary of Meteorological Observations published in our Journal. The Curator would like to receive returns from other observers in order that they may be embodied in his report. A more general comparison might be then made of the Rainfall in the different parts of the Truro district.

The 46th number of the Society's Journal has just been issued, and is of great value. The Rev. Baring-Gould's valuable paper on the Cornish Saints is being continued, and there are papers of considerable archæological interest, well illustrated, by Mr. Thurstan C. Peter and other writers.

The editing of the Journal is now conducted by Major Parkyn and Mr. Thurstan C. Peter; the Rev. W. Iago having found that his other numerous engagements prevented him from being able to devote the necessary time to the editorship any longer. The Council desire to place on record their indebtedness to the Rev. W. Iago for the very able way in which he has always carried out the important duties entrusted to him.

The Annual Excursion took place on Tuesday, the 14th August, in ideal weather. The party assembled at Camborne where conveyances were waiting to take them to the Wendron district. Crowan church was the first halting place. An inspection was made of the building and information given by Rev. St. A. H. M. St. Aubyn, and the Vicar, the Rev. C. R. W. de Cergat. Hangman's Barrow was viewed in the distance, and a little farther on the party alighted at a farm to inspect the granite blocks known as the "Nine Maidens of Wendron." At Wendron lunch was provided, after which the party assembled

at the Church where Mr. H. M. Whitley, F.G.S., secretary of the Sussex Archæological Society and an honorary member of our Society, explained its features. The Church Plate was exhibited by the Rev. E. L. Kingsford. Merther Uni was the next stopping place; here the Crosses and the ruins of the Chapel were visited. Trelill Holy Well, which was found to be in a capital state of preservation was next inspected. At this latter place pins were duly dropped in and copious draughts taken of the cool delicious water. The fine Elizabethan house, at Trenethick, interested the party a great deal, and its external appearance was much admired. Leaving this charming old house the party drove direct to Camborne, passing Skewis the home of the notorious Henry Rogers, pewterer. After tea, at the Commercial hotel, Camborne, a hearty vote of thanks was accorded to Major Parkyn for the excellent arrangements he had made. Major Parkyn in replying referred to the valuable assistance rendered by Mr. Thurstan C. Peter in arranging the excursion.

The eighth Annual Joint Meeting of the Cornish Scientific Societies, was held at Falmouth, on Wednesday, the 22nd of August, 1900, when the Royal Cornwall Polytechnic Society acted as host, entertaining the visitors at luncheon, taking them for a water trip at the close of the meeting for the reading of papers, and inviting them to an evening lecture on "Golden Victoria," by Mr. James Stirling, the mining representative of that colony. At the afternoon meeting, held in one of the rooms attached to the Polytechnic Hall, there was a crowded audience. The following papers were read: "An outline of the Geology and Mineral Resources of Victoria," by Mr. James Stirling, on behalf of the Royal Geological Society of Cornwall; "Capital for Cornish Mines," by Mr. J. H. Collins, F.G.S., on behalf of the Royal Cornwall Polytechnic Society; "Notes on Victorian Gold and Coal Mining," by Mr. James Stirling, on behalf of the Mining Association and Institute of Cornwall; and "Cornwall and the Romans," by Mr. A. T. Quiller-Couch, on behalf of this Society.

An Antiquarian discovery of great interest and importance was made in the month of August, at Harlyn Bay, near Padstow, and is still being investigated. It consists of an ancient Burial-Ground, in a sandy hill, near the seashore, on the North Coast of

Cornwall. It is prehistoric and was unexpectedly brought to light by the owner of the land, Mr. Reddie Mallett, who had purchased the site for the building of a dwelling house.

The Rev. W. Iago having inspected the find, and reported upon it, this Society, and other institutions in Cornwall and Devon, as well as the Society of Antiquaries, London, with such friends as interested themselves in the matter, supplied funds for the exploration.

The examination of the ground lasted for many weeks and has yielded valuable results. More will probably be eventually obtained.

The Rev. W. Iago having been entrusted with the management, associated with himself the Rev. S. Baring-Gould, M.A., Mr. Robert Burnard, F.S.A., Prof. O. V. Müller, M.A., and Mr. Buddicom, B.A., F.G.S., all of whom personally attended and helped to conduct the operations.

It will be remembered that a Celt and some valuable Gold Ornaments (of crescent form) were found at Harlyn many years ago,—the latter being now in this Museum,—also that a Cinerary Urn, Bronze Dagger, &c., were found nearly adjacent, and have been described in this Society's Journal for 1890. The present find, has yielded perhaps the greatest number of Stone Cists, Skeletons, and their accompaniments, yet discovered in any one spot in Britain.

The objects found with the skeletons, viz :—spindle-whorls, rings, bracelets, beads, and brooches, have been submitted to Sir John Evans, K.C.B., and to Mr. Read of the British Museum, for their opinion as to age; and the skulls, &c., to the eminent craniologist and anthropologist, Dr. John Beddoe, F.R.S. Their reports will be included in the full account, photographically illustrated, which Mr. Iago is about to communicate to this Institution. He has also secured the ornaments and some typical cists and skeletons for this Society's museum, considering that Truro is the most fitting place in which such objects found in the County should be deposited.

Full details connected with the discovery will appear in due course, meanwhile the thanks of the Society should be accorded to Mr. Mallett, the owner of the ground, for the facilities he has

afforded for a scientific examination of the remains and to those who co-operated with Mr. Iago in the work of investigation.

As the outcome of a suggestion by Mr. H. M. Whitley, F.G.S., an esteemed honorary member of this Society, and one who for many years did so much good work for the Institution as Secretary and Editor of the Journal, to the effect that it would be a valuable thing if the Institution took up the preparation of a regular and complete catalogue of the Mural Paintings to be found in Cornish Churches, the Council have pleasure in reporting that after duly considering the matter at a meeting, the Ven. Archdeacon Cornish and the Rev. S. Rundle have undertaken to arrange for the work to be carried out. Similar work has been done by Mr. Whitley, at Sussex, with great success. Mr. Walter H. Tregellas, formerly of Penzance, and now of Barnstaple, who has interested himself in mural paintings, has kindly offered to place his notes on the subject at the disposal of the gentlemen who have undertaken the work.

The fifth Henwood Gold Medal will be ready for presentation, according to the terms of the will of the late William Jory Henwood, in 1902.

The President being elected for two years, has one year more to serve and the Council recommend for approval the following list of Executive Officers, for the ensuing years 1900-1.

President:—

JOHN CHARLES WILLIAMS, Esq.

Vice-Presidents:—

REV. W. IAGO, B.A.

REV. CANON MOORE, M.A.,
F.R.G.S.

REV. S. BARING-GOULD, M.A.

Mr. J. D. ENYS, F.G.S.

RT. HON. LEONARD H. COURTNEY.

SIR J. LANGDON BONYTHON.

Treasurer:—

MR. A. P. NIX.

Secretaries:—

MAJOR PARKYN, F.G.S. | REV. W. IAGO, B.A.

Other Members of Council:—

VEN. ARCHDEACON CORNISH.

MR. HOWARD FOX, F.G.S.

MR. HAMILTON JAMES.

MR. F. W. MICHELL, C.E.

MR. J. OSBORNE, F.G.S.

CHANCELLOR PAUL, M.A.

MR. THURSTAN C. PETER.

REV. S. RUNDLE, M.A.

REV. D. G. WHITLEY.

Corresponding Secretary for East Cornwall:—

REV. W. IAGO, B.A.

Joint Editors of the Journal:—

MR. THURSTAN C. PETER. | MAJOR PARKYN, F.G.S.

Librarian and Curator of Museum:—

MR. GEORGE PENROSE.

The Council cannot close their Report without referring to the loss sustained by the Rev. W. Iago (one of the Hon. Secretaries and one who has contributed greatly to the success and prosperity of the Institution), by the death of his wife. Mrs. Iago, for a long series of years, was a constant attendant and a familiar figure at the meetings and generally accompanied Mr. Iago, always showing a lively interest in the proceedings of the meetings.

GIFTS TO THE MUSEUM.

Specimen of biltong, the sun-dried beef of the Boers.	Mr. R. Thomas.
Stigmaria, from the Coal Measures	Mr. R. Billing.
10 Cases of Foreign Stuffed Birds	} Mrs. Chamberlin
Duck-billed Platypus (<i>Ornithorhynchus paradoxus</i>) ...	
Shells from the Falkland Islands	} Mr. Rupert Vallentin.
Arrow, tipped with glass, made by a native of Terra-del-Fuego	
Specimen of strongly Magnetic Iron Ore from Davidstow	} Mr. R. V. Tellam.
Bittern, shot at St. Cubert, Jan., 1900	
Specimen of Lepidolite, from the Graian Alps ...	Professor Clark.
„ „ Syenite, from Cleopatra's Needle	} Mr. W. B. Morris.
„ „ Chalcedony	
Collection of Fossils from the Tertiary Beds of the Broken River District, New Zealand	} Mr. J. D. Enys, F.G.S.
Spurs and Bit from South America	
Eggs of Albatross and <i>Apterix Owenii</i>	
Specimen of Wavy Agate from Praa Sands	} Rev. S. Rundle.
„ „ Brown Umber from Godolphin	
Collection of East African Butterflies	Rev. R. St. Aubyn Rogers.
Copper Ores (chiefly <i>Erubescite</i> and Copper Pyrites) from the Cape Copper Mines, S. Africa ..	} Mr. W. Hosking.
Common Grass Snake	
Roman Lamp from Palestine	Mr. J. S. Spry.

Rock Specimens from Cumberland	...	...	...	Mr. Postlethwaite.
Guillemot and Rook, from Trenowth	...	...	...	Major Parkyn, F.G.S.
Red Shank, shot at St. Clements	...	...	...	Mr. A. E. Adams.
Talc Figure, worn by the Maori Natives of New Zealand, as a symbolic portrait of their ancestors				} Mrs. Ford, per Sir George Smith.
Crystals of Felspar (Orthoclase) from Clay-works, St. Austell	...	...	...	
Slickenside (2) on Cassiterite and Chlorite from New Polbreen Mine	...	...	...	} Mr. George Penrose.
	...	...	...	
Stone Cists, Skeletons, Flints, Spindle-whorls, Rings, Bracelets, Beads, Brooches, &c., found at Harlyn Bay, near Padstow	...	...	...	} Mr. F. H. Mitchell.
	...	...	...	
				} Obtained by excavation, with sanction of landowner, Mr. J. Reddie Mallett.

GIFTS TO THE LIBRARY.

90 Vols. Calendars of State Papers	...	...	...	} The Controller H.M. Stationery Office.
183 „ Calendars and Memorials of England	...	...	...	
61 „ Other Record Works	...	...	...	
Radiant Energy a working power in the Mechanism of the Universe	...	...	...	} Mr. R. W. O. Kestle.
Biological Experimentation by Sir Benjamin Ward Richardson	...	...	...	
13 Numbers of the Geographical Journal	...	...	...	} Rev. Canon A. P. Moor, M.A., F.R.G.S. &c.
	...	...	...	
The Garden of Queensland with Maps	...	...	...	} The Government of Queensland.
Queensland and its Resources	...	...	...	
Catalogue of Exhibits in the Queensland Court, Earl's Court, London, 1899	...	...	...	
The Queenslander	...	...	...	
British Association Report for 1899	...	...	...	} Mr. J. D. Enys, F.G.S.
9 vols. Proceedings Royal Colonial Institute	...	...	...	
4 „ Journal do. do.	...	...	...	
Report of Meteorological Observations for 1899, at the Fernley Observatory, Southport	...	...	...	} Mr. Joseph Baxendale
Revival of Cornish Mining	...	...	...	
Diocesan Kalendar from 1878 to 1898	...	...	...	Mr. J. H. Collins, F.G.S.
Victoria, its Mines and Minerals	...	...	...	} Mr. Jas. Stirling, Mining Representative of Victoria.
Reports on Victorian Goldfields	...	...	...	
Underground Temperature at Bendigo	...	...	...	
Petrography of Rocks of South Gippsland	...	...	...	
46 Vols. of the Proceedings of the Royal Society	...	...	...	Mrs. Jago.
Life of Sir Stamford Raffles, by H. E. Egerton	...	...	...	Rev. Canon F. Flint, M.A.

New South Wales Statistics, History and Resources ...	}	Agent General for New South Wales.
Parish Register of St. Breward		Rev. Thos. Taylor.
6 Numbers of the Journal of the Royal Geological Society of Cornwall	}	Rev. Sir Vyell D. Vyvyan, Bart.
Report on Mines and Quarries for 1899		Dr. C. Le Neve Foster

In the course of his paper (printed in this number of the Journal) on "Cornish Chairs, &c.," the Rev. S. Rundle referred to the figure recently found in the garden of St. Sithney Vicarage, and raised a doubt as to whether it represented the Trinity or not, not thinking that there was sufficient space for the third person. At the close of his paper, Mr. J. D. Enys pointed out there was at St. Mawgan an old cross, where there was a representation undoubtedly of the Blessed Trinity, and it was very similar to that now shown them. In that the Holy Ghost was represented above by a dove.—The Rev. W. Iago: You see it on the tower of St. Austell also.

Sir George J. Smith said Mrs. Ford, of Pencarrow, had desired him to present to the Institution a Maori relic. In forwarding it Mrs. Ford wrote stating that her great wish was for Sir George to present the relic to the Royal Institution of Cornwall. "It was sent to England," she added, "by Francis Alexander Molesworth to his and my mother, the Dowager Lady Molesworth. He was her youngest son, and in 1840 went out to New Zealand, and was amongst the first pioneers to the country. He was accompanied by several men from this part of Cornwall (Washaway). On his arrival he immediately set to work—in fact he was the one who turned the first soil in this, his adopted country. In 1841 he sent to my mother the small idol which, I trust, you will receive with this letter. These Tale Idols were greatly valued by the chieftains of the country (even in 1841 they were difficult to obtain), and were worn by them as charms round their necks. A friend of mine, who has recently been in New Zealand, at Wellington, told me that my specimen was much finer than any he had seen in the museum there." Mr. Enys said the present was a very valuable one. It was not an idol as stated, but an ancestral portrait. The Maori natives were not idolatrous, but they were in the habit of keeping symbolic

portraits of their ancestors. That produced was one of the finest specimens he had ever seen, and consisted of a figure with a very large head, the tongue protruding in a posture of derision or defiance. There was no neck to speak of, and there were only three fingers and one thumb on each hand. The legs were curved round and joined together at the feet. These figures were generally worn round the neck, and were considered as ancestral memorials. An eminent gentleman told him quite recently, with great glee, that he had captured one for which he gave £6, but it was very small. The one given by Mrs. Ford was not only one of the finest, but one of the first sent home. It was not the least damaged. One of the amusements of the natives was to polish these with oil until all the small carving was obliterated. This was intact, and Mrs. Ford should be sincerely thanked for the gift.

Papers were read by Mr. Lewis, Treasurer of the Anthropological Society, and others, and are printed in the Journal.

Mr. ENYS exhibited the little MS. signal book used by Sir George Gray, signal midshipman on the *Victory*, at the battle of St. Vincent. This valuable relic belongs to Mr. Enys, and on its front page appear the words "Day signals for the fleet in the Mediterranean under the command of Admiral Sir John Jervis, 1796."

THE HARLYN EXPLORATIONS.

The human bones and the relics found with them at Harlyn were exhibited, and the Rev. W. Iago explained them in detail, and gave some information concerning the work of investigation. The burial place, he said, was covered with a superabundance of sand which had to be removed. Beneath this sand was an old brown hill with a tolerably flat top. On that hill, consisting of sand resting upon rock, the ancient people whose heads they saw upon the table made the cemetery. They dug their graves in straight lines, one head to another, all running towards the north or south. There were many lines of graves side by side, about 3 feet apart, and about $1\frac{1}{2}$ feet below the surface. Beneath these were other rows of graves. They graves were lined with great slate slabs, and the bodies therein were laid in a contracted pos-

ture—the knees almost up to their faces, and the hands and arms sometimes crossed, sometimes down and sometimes up. It was a very well-known attitude, and whatever the explanation, was the fashionable one of the period, and of that which preceded it. From the earliest time downward the burials were very sparse—one here, one there, and no particular form of interment was apparently observed. When they came to the neolithic time they found a prevailing fashion of putting their dead into bent positions, as if sitting—laid on one side with knees up to face, with hands crossed or pointing up or down. That was how these bodies had been laid in these slate-lined graves at Harlyn, and even the little children when they died were placed in cists in the same posture, and it appeared they spent as much care and attention on the burial of the child as they did on the burial of the adult. Sometimes the graves were enclosed in four slabs, sometimes they were in a kind of enclosure, and in the case of children, they curled round rather, forming a circular kind of grave, so that the children looked like a cat asleep. In some instances the children were placed at the end of a large grave, sometimes at the side, and in some cases they made a partition in the large grave and put the baby inside the little partition, and the mother apparently in the large apartment. This kind of burial was not confined to the Neolithic age. They buried in the same way down to the Bronze times. It was not the proper way of burying in the Bronze times—when it came to the proper Bronze era they adopted a different method; they buried the person in an urn, having previously burned the body. Now, at Harlyn, after examining a hundred bodies, they had found no weapon at all. They seemed to have been, therefore, not a war-like tribe. Harlyn meant “On the water.” The graveyard to-day was nearer the sea than when in use, for the sea had encroached. On the top of the hill containing the graves large quantities of sand had been blown up by storms, and this, as he had already said, had completely buried the brown hill cemetery. In order to get at it they had had to dig down through the sand and carry it away. This had proved to be very heavy work. They had to remove about 80 tons per day for six weeks. In all they had carried away about 2,000 tons of sand to get at the graves. Then they had to clear the surface of the brown hill of the sand

and the covers which were placed upon the graves. On each grave was a great slate slab. Some had fallen in, and in opening these graves it took a long time, the bodies being completely enveloped in sand. Several sharp pieces of slate in somewhat the form of knives were found. They not only found these in and around the graves, but similar pieces sea-washed and smooth were brought up from the beach. In their rough state they might have been used as stone blades, and would have proved very serviceable. There was, however, no particular importance attached to these. They were called slate spears and slate knives, and could be used as such; whether purposely so made he could not say. In excavating they kept a careful watch on the sand for ornaments.

Coming down from the Neolithic into the Bronze period, many of the graves had no ornaments beside the burial itself. Some of those of later date were found to contain bronze and slight traces of pottery—bronze bracelets, rings, and brooches. In one grave at Harlyn, in which three persons were buried, there were found a necklace and two bronze rings. Four spindle whorls too, were unearthed—whorls used by women at the time—while a bronze bracelet, going round the arm once and a half, very much like a modern bangle, was also found. There were also earrings on one skull, and they found something of tin or iron. One bracelet had two knobs at the ends, such as were to be seen even at the present time. These things had not been recently put there, because on the skeletons there was a distinct trace of bronze discoloration. But the best find of all consisted of two brooches of the well-known class and form, but superior to nearly all that were known, and the British Museum considered them a very important find indeed, so important that they would gladly have possessed them. When he mentioned it to the authorities they expressed a desire to purchase them for £20. He said rather than have the £20 they would preserve them for the Truro Museum (applause), where they had already two lunettes worth more than £50 for the intrinsic value of the gold only, and much more for their antiquity and workmanship. These were given them by the Prince of Wales (although treasure trove), who paid £50 to the finders, and handed them over to the Truro Museum (loud applause). He had been in corres-

pondence with Sir John Evans, an authority, and he showed him some studs of a pattern exactly the same as these brooches. The latter, he thinks, are 2,000 years old at all events. They had been evidently used to fasten a shroud around the waist. They rested upon the pelvis, which contained traces of discoloration in consequence. He (Mr. Iago) had measured many of the skeletons as they lay upon the ground, and had come to the conclusion that the people buried there were from about 5 feet and a few inches up to 5 feet 8 inches. Dr. John Beddoe had measured some of the skeletons and skulls also, and had tabulated the results, and would supply them with a report. He said the skulls represented people of a very old race, and were of the kind which existed before the rounder head of the Bronze people. Only one appeared to be of a different period. So they seemed to be descended to the Bronze period, and kept up their old Neolithic customs of burial. The Harlyn Cemetery, at all events, showed one thing, that in the early times in which these people lived, they did as people of modern times were doing—used the same burial ground over and over again. Thus in some points the graveyard earth had become full of bones, all mixed and confused. Professor Müller had made some valuable plans and sections of some of the graves, which in some places were four deep. One grave made with eight slabs contained various bodies. Near the heads of the bodies, in most cases, had been found a little parcel of charcoal, flint, and felspar. At that period there was no need for fire for cremation, but it might have been thought that when persons were buried and left in the cold they might find that for their journey to the next world a fire would be nice, and, as in the case of the woman, they gave her her spindle whorl to make thread with, so they gave the man a little fuel as provision for the way.

The CHAIRMAN asked Professor Müller if he thought it possible to produce fire by the use of the felspar and flint?

Mr. IAGO said he had tried it, and struck a fine spark.

On the conclusion of Mr. Iago's remarks, Mr. TREVAIL said they had had a most interesting address, but he thought the dates were rather confused. The date Mr. Iago put at 2,000 years ago—100 years before Christ—and the Bronze before that. Mr.

IAGO: Coming down to that.—Mr. TREVAIL said he was very much struck with the sketch which had been exhibited with regard to the contracted position of the burials. It was the favourite way adopted by the Aztecs long before this. He had lately been examining a great many examples of such burial just brought to Paris (in the Trocadero), and these graves might show a connection between the European and American continents. He imagined that the period to which he was referring was long anterior to 2,000 years ago. But after all, was it not an act of vandalism to pull these graves about as they had been doing? Would it not have been better to let these poor old people rest in peace as, undoubtedly, their friends hoped they would, and as we hoped our dead would when we buried them to-day?

The Rev. D. G. WHITLEY said there were two great questions to decide—what was the age of the burials, and what was the character of the human being buried there? There were several tests that might be applied to pre-historic burials. The first was the animal remains found with the burial. The test of weapons was not so good. In this case he was afraid no animal remains were found. (Mr. IAGO: Here they are.) Mr. Whitley said there were one or two which could not be precisely determined. A discovery had been made in France, at the top of a very barren old hill, of various graves, some of which appeared to be of a later period than others. There were bronze bracelets and a few trinkets which might lead them to infer burials of later date, while farther down were stone cists precisely like those of Harlyn. In these graves the skeletons were in a contracted position. Further down, only a few feet, there were others very roughly enclosed in slabs of stone. The animal remains and the implements—the mammoth, the lion, the rhinoceros, the reindeer, the wild horse, the fire and flint instruments of the oldest type—showed it was the burial place of the old stone age. There were children's graves precisely like those at Harlyn, and it was puzzling to know how men with such intellectual heads could have lived in those ancient times. He thought with Mr. Iago that the Harlyn Cemetery was a burial place of the Neolithic age or the Bronze age, though they should not say it was of the bronze age because a few bronze trinkets were found.

Mr. ENYS said, as an old colonist, that if he was going to bury a body, and he had no proper implements, he should choose sand to bury in as being so easily excavated; and he should put the body in a contracted form rather than in a recumbent posture both for easy burial and easy carriage. He thought these considerations pointed to contracted burial of older times.

Mr. LAGO said, with reference to Mr. Trevail's remarks regarding the disturbance of these burial places, he quite agreed that it was a lamentable thing to have to interfere with them. He would never do it from choice. He had been invited to go to the digging of barrows, and had refused if it was a needless disturbance of a burial; but if a person was going to take away the burial and strew the earth all over the field, or if the builder was going to put a house there, he always said "Let us have the first dig." No doubt their ancestors put their dead in the ground with the hope that they would rest there in peace, and he thought they should remain in peace, as we hoped our dead would.

Professor MÜLLER said he carried with him to Denmark representations of the discovery at Harlyn, and he also interviewed the British Museum authorities. But he could find no trace at the British Museum or in the various museums at Copenhagen of fibulæ exactly like those found at Harlyn. The learned men with whom he talked were all of opinion that the fibulæ or bronze brooches were of the form known as the later La Tène form. That helped to fix the date. They also found an iron bracelet, which showed that the iron age had begun when these burials were made, and, finally, he found in one grave, in the sand, with bronze ornaments, some Roman pottery. The conclusion he came to was that they had here the burial place of the early iron age, though they still had ornaments of bronze, and iron was so rare that they still made bracelets of it. The Romans might have been in the country, and this single jar might have been got in the course of trading. All the burials were in lines, and in one place four lines were one above the other—one rather below the general level, and another rather above the general level. The burial place had been in use for a very long time evidently, and here and there they found burial places, as if somebody had taken a body, dug a hole and thrust it in without any proper cist; and the bones were higher than the ordinary

level. It seemed to him it had been a field of the dead for many centuries, and he placed it between B.C. 500 and A.D. One grave, five-sided, contained two grown-up skeletons and those of three children. The family might have died in an epidemic and been tumbled in with no properly arranged grave. In another there were the skeletons of four men. Their postures were those of a little boy sitting down in a tub; as if they had been thrown anyhow into a grave not big enough for them. As to the charcoal and flint. He personally superintended the excavation of the graves, and in each they found a piece of charcoal near the head and generally a piece of flint. He went back and dug over a lot of the graves previously explored and found similar pieces still lying in the sand. He might in this connection refer to the Roman Catholic custom of putting a candle into the coffin. Mr. Trevail had pointed out that they had been desecrating this cemetery. The place was acquired for a building site, and had not these societies come forward, the bodies, cists, and everything might have been carried down to the bottom of the field, and they would have heard little or nothing about them; or if they had been seen, everybody would have been accusing Mr. Iago of having neglected a "grave" duty.

There was much of the field unexplored and many graves seemed to be in position. This was one of the few finds relating to the old British who inhabited the land at the time of the Romans. He believed there was a burial ground at Crantock. Once or twice he had heard, as a boy, of skeletons being found there. He thought an effort should be made to preserve the Harlyn field. Mr. Mallett had no further desire to build upon the land. Few people had the desire to live on a cemetery where, perhaps, two or more hundred people had been buried, even though it was 2,000 years ago. Mr. Mallett was anxious to meet that Institution or any other that would try to preserve the field, and he could not help thinking that meeting should not separate without some effort being made to take steps to secure the preservation of that old Cemetery. If it could be acquired by some public body, and whatever graves there were preserved for posterity, covered in from the elements and from cattle and tourists—who were the greatest source of destruction they had to contend with while excavating—it would be a wise thing

accomplished. It might be enclosed in some way in order that all who visited that part of the county might see what the burials of the Ancient Britons were like. When he showed the foreign museum officials the plans of Harlyn they all asked, "Won't the State take it up?" for on the Continent the State took up everything of this sort, and they asked, "Why does not the State buy the field and preserve it?"

Mr. Robert Fox said he had been at several meetings of the Institution, but never recollected one more full of interest than that. He was glad Mr. Iago had stepped into the breach in this case, and they were all lastingly indebted to him and his helpers for what they had done. He thought everything should be done that was possible to preserve places such as this for future generations, and he hoped that the Institution would devote special interest towards doing everything possible towards carrying out the suggestion of Professor Müller. He proposed a hearty vote of thanks to Mr. Iago and those who had assisted him in these excavations. Sir Geo. Smith seconded the resolution, which was carried with acclamation. Mr. Blenkinsop proposed that the best thanks of the meeting be given to Mr. Mallett for the action he had taken in regard to the Harlyn discoveries. In ninety-nine cases out of every hundred these bones would have been strewn all over the land and they would have heard nothing about them. Mr. Enys seconded the proposition, and the resolution was carried with applause. Other votes of thanks included "Donors to the Library and Museum," proposed by Sir Geo. Smith, seconded by the Mayor (Mr. Richard Lean); "Officers of the Institution," proposed by Mr. S. Trevail (who referred particularly to the services rendered by Major Parkyn), seconded by Mr. E. Sharp; and "The President," proposed by Mr. T. L. Dorrington, seconded by Mr. R. Fox.

The officers mentioned in the report were also formally elected.

BALANCE SHEET OF ACCOUNTS.

Dr. A. P. Dix, Esq., Hon. Treas., in account with the Royal Institution of Cornwall, Cr.

[illegible]

COMPARISON OF RAINFALL IN THE NEIGHBOURHOOD.

1900	J. C. DAUBUZ, Esq., Killow.				W. J. LEAN, Esq., Truro Water Works.				H. TRESAWNA, Esq., Lamellyn.				GEO. PENROSE, Royal Institution of Cornwall.			
	Total depth.	Greatest fall in 24 hours.	No. of days on which 'or or more fell.		Total depth.	Greatest fall in 24 hours.	No. of days on which 'or or more fell.		Total depth.	Greatest fall in 24 hours.	No. of days on which 'or or more fell.		Total depth.	Greatest fall in 24 hours.	No. of days on which 'or or more fell.	
	Inches	Depth.	Date.		Inches	Depth.	Date.		Inches	Depth.	Date.		Inches	Depth.	Date.	
January	7.13	1.51	6	28	6.47	1.38	6	24	6.33	1.43	6	25	6.33	1.47	6	27
February	7.08	1.62	14	19	6.33	1.62	14	17	6.47	1.50	14	17	6.91	1.63	14	19
March	3.35	1.20	20	18	3.29	1.03	19	14	2.92	1.07	19	11	3.34	1.10	19	16
April	2.12	.43	4	12	2.05	.52	3	12	2.12	.45	3	11	2.00	.48	3	13
May	2.29	.49	3	13	1.99	.64	2	9	1.83	.60	2	8	2.125	.70	2	11
June	3.33	.96	12	12	3.91	.99	12	15	3.72	1.00	12	14	3.63	1.05	12	17
July	.85	.21	31	9	.77	.26	31	10	.92	.26	12	8	.645	.22	31	10
August	2.52	.52	5	11	2.85	.46	23	15	2.92	.46	6	13	2.62	.50	5	14
September	2.18	1.04	1	9	2.08	.80	1	13	1.81	.70	1	8	1.99	.85	1	12
October	3.03	.91	2	15	3.28	.69	3	21	3.01	.36	16	18	2.935	.57	3	20
November	7.45	.94	15	20	6.39	1.07	27	23	6.61	1.10	27	23	6.80	.94	27	27
December	7.30	1.09	30	27	6.92	1.30	4	24	6.42	1.10	30	21	6.84	1.17	4	26
TOTAL	48.63			193	46.37			197	45.08			177	46.165			212

Summary of Meteorological Observations at Truro, in Lat. 50° 17' N., Long. 5° 4' W., for the year 1900, from
Registers kept at the Royal Institution of Cornwall, by the Curator, Mr. Geo. Penrose.

TABLE No. 1.

1900.		MONTHLY MEANS OF THE BAROMETER. Cistern 43 feet above mean sea level.																
Month.	Mean pressure corrected to 32 deg. Fahr. at sea level.			Mean of monthly means.	Mean correction for diurnal range.	True mean of monthly means.	Mean force of vapour.	Mean pressure of dry air.	Corrected absolute maximum observed.	Day.	Corrected absolute minimum observed.	Day.	Extreme range for the month.	Mean diurnal range.	Greatest range from 9 a.m. to 9 p.m.	Day.	Greatest range in any 24 consecutive hours.	Between which days it occurred.
	9 a.m.	3 p.m.	9 p.m.															
January	ins. 29.982	ins. 29.968	ins. 29.981	ins. 29.977	in. .004	ins. 29.973	in. .254	ins. 29.723	ins. 30.518	25	ins. 29.280	3	ins. 1.238	in. .136	in. .42	6	in. .62	17 & 18
February	29.574	29.577	29.574	29.575	.003	29.572	.226	29.349	30.080	28	28.520	19	1.560	.133	.57	20	.91	13 & 14
March ...	30.031	30.014	30.035	30.026	.007	30.019	.197	29.829	30.744	14	29.108	19	1.636	.083	.35	5	.65	15 & 16
April ...	30.053	30.027	30.038	30.039	.004	30.035	.254	29.785	30.523	19	28.387	3	1.136	.091	.45	3	.35	3 & 4
May	29.979	29.982	29.994	29.985	.003	29.982	.298	29.687	30.391	29	29.451	3	0.940	.061	.44	3	.41	3 & 4
June	29.960	29.962	29.949	29.957	.001	29.956	.389	29.568	30.271	1	29.671	21	0.600	.059	.16	29	.35	21 & 22
July	30.046	30.037	30.040	30.041	.002	29.039	.415	29.626	30.358	8	29.671	2	0.687	.060	.16	16	.30	3 & 4
August ...	29.973	29.978	30.000	29.983	.004	29.979	.396	29.587	30.410	13	29.378	6	1.032	.060	.19	9	.52	9 & 10
September	30.161	30.146	30.157	30.154	.004	30.150	.393	29.761	30.527	12	29.607	30	0.920	.096	.25	23	.40	23 & 24
October	30.033	30.015	30.032	30.026	.006	30.020	.323	29.703	30.668	22	29.470	26	1.198	.083	.21	24	.46	3 & 4
November	29.760	29.743	29.770	29.757	.004	29.753	.275	29.482	30.414	18	29.034	28	1.380	.142	.41	16	.50	5 & 6
December	29.965	29.935	29.958	29.952	.003	29.949	.297	29.655	30.560	16	29.166	27	1.394	.143	.42	28	.64	19 & 20
Means ...	29.959	29.948	29.960	29.956	.004	29.868	.309	29.646	30.455		29.311		1.143	.095	.33		.50	

REMARKS.—The Barometer used is a Standard, made by Barrow, and compared with the Standard Barometer at the Royal Observatory, Greenwich, by Mr. Glaisher. The corrections for Index Error (+0.008), Capillarity (+0.103), height above sea (43 feet), and temperature, have been applied.

TABLE No. 2.

MONTHLY MEANS OF THE THERMOMETER

1900.		MONTHLY MEANS OF THE THERMOMETER																									
Month.	9 a.m.	3 p.m.				9 p.m.				MASON'S HYGROMETER.								SELF REGISTERING.						ABSOLUTE.			
		Dry Bulb.	Wet Bulb.	Dry Bulb.	Wet Bulb.	Dry Bulb.	Wet Bulb.	Dry Bulb.	Wet Bulb.	Mean of Dry Bulb.	Mean correction for diurnal range.	Mean temp. of evaporation.	Wet Therm. below dry.	Mean dew point.	Dew point below Dry Therm.	Mean of all the Maxima.	Mean of all the Minima.	Approximate mean temp.	Correction for the month.	Adopted mean temp.	Daily mean range.	Maximum.	Day.	Minimum.	Day.	Range.	
January	45.8	43.9	47.2	44.8	43.4	41.9	45.4	45.0	43.5	0.3	43.2	1.8	40.7	0.0	4.3	49.2	40.7	45.0	0.1	44.9	0.5	54	25	29	31	25	
February	41.0	39.4	44.6	41.7	39.4	38.0	41.6	40.9	39.7	0.5	39.2	1.7	37.7	3.2	3.2	48.2	34.8	41.5	0.1	41.4	13.4	57	24	20	7	37	
March	41.8	38.8	45.3	41.0	40.0	37.7	42.3	41.3	39.1	0.6	38.5	2.8	34.2	7.1	7.1	47.6	35.6	41.6	0.2	41.2	12.0	57	12	25	18	32	
April	51.9	47.8	53.0	48.2	47.6	45.4	50.8	49.2	47.1	1.3	45.8	3.4	40.7	8.5	8.5	56.5	41.5	49.0	0.1	48.9	14.9	70	23	30	27	40	
May	54.7	49.8	56.8	50.7	50.7	48.0	54.0	51.7	49.5	1.4	48.1	3.6	44.9	6.8	6.8	60.3	43.5	52.0	0.8	51.2	16.7	72	29	33	20	39	
June	60.7	56.0	61.5	56.5	57.3	55.0	59.8	56.9	55.8	1.7	54.1	2.8	52.1	4.8	4.8	65.5	51.4	58.5	0.3	58.2	14.1	75	5	42	29	33	
July	65.9	60.3	68.5	61.5	61.8	58.4	65.4	63.3	60.0	1.2	58.8	4.5	53.8	9.5	9.5	72.6	54.9	63.7	0.3	63.4	17.6	86	19	41	8	45	
August	63.4	58.5	67.0	59.2	58.5	55.4	62.9	60.9	57.7	1.2	56.5	4.4	52.5	8.4	8.4	70.1	51.3	60.7	0.3	60.4	18.7	83	14	43	9	40	
September	61.3	57.1	64.8	58.5	53.9	52.5	60.0	58.3	56.0	0.9	55.1	3.2	52.3	6.0	6.0	68.6	49.7	59.1	0.2	58.9	18.9	76	7	33	6	43	
October	54.3	51.0	57.0	52.6	51.8	49.7	54.3	53.5	51.1	0.6	50.5	3.0	47.0	6.5	6.5	60.2	46.2	53.2	0.4	52.8	14.0	67	8	31	11	36	
November	47.0	44.8	50.7	47.6	45.6	44.1	47.7	47.1	45.5	0.5	45.0	2.1	42.8	4.3	4.3	53.3	40.1	46.7	0.1	46.6	13.2	61	6	25	21	36	
December	48.7	47.0	50.8	48.7	48.6	46.6	49.3	49.1	47.4	0.3	47.1	2.0	44.8	4.3	4.3	52.3	42.2	47.3	0.2	47.1	10.1	57	5	30	2	27	
Means	53.0	49.5	55.6	50.9	49.8	47.7	52.7	51.4	49.3	0.9	48.4	2.9	45.3	6.1	6.1	58.7	44.3	51.5	0.3	51.2	14.3	67		31		36	

The Thermometers are placed on the leaded roof of the Royal Institution in a wooden shed, through which the air passes freely. The Standard Wet and Dry Bulbs are by Negretti and Zambra, and have been corrected by Mr Glaisher.

TABLE No. 3.

1900.		WINDS.																														
Month.	E.			S.E.			S.			S.W.			W.			N.W.			N.			N.E.			AVERAGE FORCE.							
	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	9 a.m.	3 p.m.	9 p.m.	Mean.				
January	0	1	1	3	1	0	0	3	2	3	3	5	2	8	10	7	4	3	1	0	1	1	0	1	1	0	1	1	0.6	0.9		
February	0	2	0	2	0	0	3	5	3	3	3	2	1	2	3	2	1	0	0	3	11	4	0	3	11	4	0	0.8	1.1	0.8		
March ...	1	5	1	3	2	2	0	1	1	0	0	0	1	0	5	3	7	7	1	8	6	2	0	9	11	0	3	0.9	1.1	0.8		
April ...	3	3	1	2	3	2	2	1	1	4	5	4	7	3	4	9	5	4	5	0	1	0	2	1	2	1	2	1.2	1.2	0.7	1.0	
May ...	3	2	0	4	4	2	3	7	4	3	3	3	2	3	8	4	3	2	0	3	2	3	2	0	3	2	3	1.2	1.3	0.7	1.0	
June	0	0	0	4	3	2	5	7	3	4	7	2	1	4	5	1	2	2	1	1	0	0	0	0	0	0	0	1.1	1.1	0.5	0.9	
July	0	1	1	6	4	3	1	3	1	9	6	4	3	6	4	8	5	0	0	0	0	0	0	0	0	0	0	1.0	1.0	0.5	0.9	
August ...	0	1	0	0	0	0	2	2	2	8	5	7	5	5	8	6	1	0	0	5	2	2	2	1	0	0	2	1.0	1.0	0.6	0.9	
September	4	6	2	2	2	1	1	2	2	5	7	0	0	3	10	2	0	1	1	2	2	1	2	2	1	0	0	0.9	1.0	0.4	0.8	
October ...	0	0	0	2	2	3	2	1	1	8	14	10	4	1	0	4	2	2	3	0	0	0	0	0	0	0	0	1.1	1.1	0.8	1.0	
November	0	0	0	1	1	1	2	4	3	6	6	5	4	3	4	7	3	1	2	2	3	3	0	9	10	0	0.9	1.0	0.8	0.9		
December	0	0	1	2	2	1	3	4	0	11	13	18	6	5	4	5	4	0	0	0	1	0	0	1	0	0	1	1.0	1.2	1.2	1.1	
Total ...	11	21	7	31	24	17	24	40	23	77	74	61	40	39	28	69	92	46	25	23	9	25	28	18	121	131	76	110	1.0	1.1	0.6	0.9
Means ...	13.0			24.0			29.0			70.6			35.6			69.0			19.0			23.6										

The force of the Wind is estimated on a scale from 0 to 6, from *calm* to *violent storm*.

TABLE 4.

1900.		WEATHER.												REMARKS.					
Month.	AVERAGE CLOUDINESS.				RAINFALL.				Mean weight of vapour in a cubic foot of air.	Mean additional weight required for saturation of the air.	Mean humidity of atmosphere.	Mean elastic force of vapour.	Mean weight in grains of a cubic foot of air.	Total hours of Bright Sunshine.	No of Days on which the sun shone.	Average Daily Sunshine.	Dry.	Wet.	
	Rainfall in inches.		Greatest fall in 24 hours, Truro.		No. of days in which rain fell.	Depth.	Date.												
	Truro.	Mean.	Truro.	Mean.															
January	6.9	6.6	5.7	6.4	6.33	27	1.47	9	2.9	0.5	85	.253	532.2	60.9	22	1.9	67	26	Frost, 30. Hail, 17, 20, 27, 28. Fog, 11, 12, 20.
February	4.8	5.6	5.9	5.4	6.91	19	1.63	14	2.6	0.3	92	.226	537.7	87.1	25	3.1	70	14	Frost, 2, 3, 4, 5, 7, 8, 9, 10, 12, 13, 14. Snow, 13. Hail, 10, 11, 12, 13, 16, 17, 19, 20. Fog, 3, 4, 7, 9, 12, 13, 14, 17, 21, 23. Gale 10. Almost a blizzard, 13. Thunder & Lightning, 16
March	6.4	6.2	5.3	6.0	3.34	16	1.10	19	2.3	0.7	77	.197	536.8	116.0	26	3.7	86	7	Frost, 6, 17, 18, 27. Snow, 18, 19. Hail, 16, 17, 27. Fog, 3, 5, 6, 7, 28, 31.
April	4.8	4.8	5.4	5.0	2.00	13	0.48	3	2.9	1.1	73	.255	528.0	182.1	26	6.0	78	12	Frost, 6, 27. Hail 4, 5. Fog, 22, 23, 24.
May	5.4	4.0	4.0	4.4	2.125	11	0.70	2	3.4	0.8	80	.299	525.6	231.9	30	7.4	84	9	Lunar Halo, 3, 10. Thunder, 20. Remarkable Rain, 12.
June	6.4	7.2	6.1	6.5	3.63	17	1.05	12	4.4	0.6	87	.391	519.9	173.8	29	5.7	75	15	Thunder, 11, 12, 16. Thunder and Lightning, 12.
July	5.1	4.2	4.7	4.7	0.645	10	0.22	31	4.6	1.8	72	.414	513.1	248.6	31	8.0	90	3	Thunder & Lightning, 6. Lunar Halo, 8.
August	5.3	3.3	2.2	3.6	2.62	14	0.50	5	4.4	1.4	76	.395	515.9	219.1	30	7.0	84	9	Lightning 5.
September	5.1	3.6	2.8	3.8	1.99	12	0.85	1	4.4	1.0	81	.393	518.0	168.1	28	5.6	78	12	Frost, 11. Hail, 26. Lightning, 4
October	5.8	6.0	6.4	6.0	2.935	20	0.57	3	3.6	0.9	80	.322	523.4	117.5	28	3.7	73	20	Frost, 19, 20, 21, 22, 23, 27, 29, 30. Hail, 10, 11. Fog, 24.
November	6.8	5.6	6.6	6.3	6.80	27	0.94	27	3.2	0.5	86	.275	529.9	73.1	24	2.4	66	24	Frost, 1, 2, 22. Hail, 6, 28. Fog, 10, 16, 19, 22, 24. Lunar Halo, 29. Remarkable Rain, 4.
December	7.4	7.3	7.1	7.3	6.84	26	1.17	4	3.4	0.6	86	.298	527.7	33.2	14	1.0	67	26	
Means	5.8	5.3	5.1	5.4	46.165	212*	0.89		3.5	0.8	81	.309	525.6	171.4	313*	4.6	76	14	

* Totals.

Cloudiness is estimated by dividing the sky into ten parts, and noting how many of these are obscured. The sunshine is taken by a Jordan's Photographic Sunshine Recorder, presented by J.D. Enys, Esq. F.G.S. The rain-gauge at Truro is placed on the flat roof of the Royal Institution, at about 40 feet from the ground.

NOTES BY A NATURALIST ON HIS VOYAGE TO THE
FALKLANDS AND BACK, WITH REMARKS ON THE
FAUNA AND FLORA OF THOSE ISLANDS.

BY RUPERT VALLENTIN.

It is some years since I had seen a school of flying-fish, or admired the beautiful iridescence of a Portuguese man-of-war, or even gazed on the Southern Cross, or the Magellanic clouds; so that a little thrill of pleasurable anticipation was excusable when I embarked on the steamship *Tanis* at Tilbury Docks, late on the evening of 4th October, 1898. By breakfast time the next morning we were well down the river; and about noon, having landed our pilot at Dover, our course was shaped for Ushant.

I was anxious to examine the plankton over which we were steaming, but our pace exceeded eight knots an hour. I tried during the first few days the method first suggested by Sir John Murray; viz., that of straining the sea-water, which circulated over the ship, through a fine piece of silk bolting cloth. This was only partially successful; the copepods seeming to be stunned, and in most instances damaged beyond recognition by the rush of water through the pump and pipes. Our engineer, who took a great interest in my studies, kindly lent me a small bucket holding about two quarts, to the handle of which I fastened a light line; and with this I was able to dip water from the sea, and pour it through a fine silk-net, the pelagic forms being retained in a small test-tube fixed at the extremity. This plan was most successful, especially in the Guinea current; and I was able to examine almost daily my captures so obtained in a coal-bunker, which was used as a fitting-shop, when any slight repair became necessary to the vessel or engines.

Only those who have attempted microscopical work at sea in a small steamer which seemed to illustrate perpetual motion in all directions, can form any idea of the difficulties one has to contend with while examining minute pelagic forms under a dissecting microscope, or even with an inch objective. Besides the rolling, the light was very poor, being obtained from a bull's-eye about six feet distant from the bench to which my instru-

ments were lashed. In spite of these drawbacks, I was able to make a cursory examination of my gatherings, and to note roughly the changes of the plankton as we steamed along.

Between Ushant and Finisterre, a common radiolarian *Acanthometra elastica*, occurred in abundance; a few *Clausia elongata* being noticed with them. Drift specimens of *Fucus serratus*, *Zostera marina* and *Chorda filum* were seen floating in large masses ten miles due west of Ushant lighthouse; smaller clumps of the same weeds being detected at intervals as much as twenty-four hours after leaving that spot.

The barometer, from the day after our departure, remained very steady at 30.00; but rose during the night of the 9th to 30.10.

The first flying-fish was seen in $41^{\circ} 03' N.$, and as we steamed south, these attractive objects daily increased in numbers, till the neighbourhood of Cape Frio near Rio de Janeiro was reached, when they vanished.

I have frequently noticed in my previous voyages when in the tropics, how soon cats discover the presence of fish on board, and the pussie we had on this vessel was no exception. Instead of turning in to sleep as she had hitherto done after nightfall, she prowled on the deck, and the moment one of these fish came on board she promptly seized it.

On the morning of the 10th when about 250 miles north of the Canaries, we began to realize that we had left winter behind us, the air being much warmer. The sea, too, assumed that beautiful cobalt blue, which those who have never been an ocean voyage can but feebly imagine.

Early on the morning of the 11th the peak of Teneriffe was seen rising out of a sea of mist and towering 12,000 feet into the azure blue sky; and about mid-day our anchor was dropped in the bay of Santa Cruz. On the same evening we resumed our journey to Montevideo.

We were now well in the region of the north-east trade winds. The temperature of the air was high, being $80^{\circ} F.$ in the shade on deck ten minutes after sunset on the 12th, and during the next ten days from longitude $17^{\circ} W.$ to about $38^{\circ} W.$ it varied but little. The barometer also varied very slightly during the same period, ranging between 30.10 and 30.00.

The pelagic forms secured on the 12th were not of much interest; a few specimens of a species of *Clausia* and a spherical alga, brown in colour, belonging probably to the genus *Halosphaera*, were all the forms I obtained from several buckets of water dipped from the sea.

Early on the morning of the 13th, in lat. $19^{\circ}44'N.$, long. $20^{\circ}25'W.$ we steamed through several streaks of slightly discoloured water of a reddish tint, due to the presence of a species of *Trichodesmium*. This alga was spherical in shape, almost 2 m.m. in diameter, and differed very much from that species as observed along the coast of South America.

About this time I made an unpleasant discovery. I had been taking the surface-temperature of the sea since leaving the channel from a hydrant on the deck aft, which I was given to understand descended directly into the sea. Owing to the very high temperature recorded on the morning of the 14th, I made further enquiry, and found that the sea-water which circulated through the vessel was obtained from a pipe which passed through the engine-room, and thence into the sea. The fact of this supply pipe passing through the hot engine-room was sufficient to raise the sea-water at least $5^{\circ}F.$ Subsequently, all surface temperatures were taken from water dipped by a bucket from the ship's side; care being taken to rinse it well before recording the temperature of a sample.

The average surface-temperature of the sea from Santa-Cruz to the coast of Brazil was about $76^{\circ}F.$; the highest, $79.6^{\circ}F.$ being recorded in $0^{\circ}19'N.$, $28^{\circ}50'W.$

In my many numerous gatherings made between Teneriffe and Montevideo various species of *Ceratium* were most abundant; but not a single specimen belonging to the genus *Peridinieæ* was secured during the whole voyage. The various species of copepods were mostly bright blue in colour; one small species belonging to the genus *Corycæidæ* formed a prominent object in all my gatherings during the whole journey across the Atlantic. This species was bright blue, and rivalled our English *Anomalocera Patersonii* in brilliancy. Curiously enough, a radiolarian very similar to, if not identical with *Acanthometra elastica* was very abundant in $0^{\circ}19'N.$, $28^{\circ}50'W.$ During the evenings of the

17th and 18th we had some beautiful displays of phosphorescence. Flashes of light from two to three feet in length, probably caused by *Pyrosomæ* were common; and the whole surface of the sea for some little distance round the vessel was illuminated by countless gleams of light; some of these being bright green in colour, which greatly added to the beauty of the display. While in this region, I was able to capture a few beautiful specimens of various species of *Globerina*; and on more than one occasion, I was fortunate enough to examine a species of *Haliomina* with the protoplasm in a partially expanded condition.

The surface temperature of the sea fell to 77° F. on the evening of the 20th, the position of the ship at noon on that day being lat. 3°47' S., 30°40' W., and with this decrease of temperature, we lost the beautiful displays of phosphorescence we had enjoyed during the previous evenings.

Birds had been very scarce since leaving Ushant. Some birds, known to sailors as "Whale birds" (*Prion desolatus*), had followed the steamer for some days after leaving Santa Cruz; but with the exception of a few petrels, probably *Procellaria pelagica*, and a single frigate bird (*Fregata aquila*) which hovered round the ship in 16°0' S., 36°47' W., no birds were noticed during the voyage to the South American coast.

On the morning of the 21st in 11°25' S. a few veliger larvæ were the most interesting forms noticed in the gathering made just before noon. Besides these, a few specimens of a species of *Trichodesmium* resembling in appearance microscopical bundles of straw, were observed for the first time.

We all noticed a decided change in the atmosphere on the morning of the 23rd, the sky being overcast, and the wind dead against us. The sea too, which had been 77° F. at noon in 20°4' S., fell to 74° F. at sunset; the temperature of the air at that time being only 71° F.

Shortly after noon, in 23°44' S., the wind fell, and there was a complete calm. As we steamed along, we passed through long irregular streaks of discoloured water mostly of a dull-red colour, due to the presence of the species of *Trichodesmium* already referred to. According to my observations these streaks of algæ varied considerably both in shape and colour; some being light-

red, and others of a darker hue; but microscopical examination shewed no difference in structure. I was unable to detect any unpleasant smell in the sea-water containing this alga, although some observers have recorded it. Perhaps this odour is only to be noticed during certain times of the year. Species of *Trichodesmium* are to be found in tropical seas all over the world; a species *T. erythræum* occurring in vast patches in the Red Sea, especially during the month of August, as I observed it some years ago.

This alga appeared in all my gatherings, although it was not visible on the surface of the sea till the 25th, our position being 27°4'S., after which no more was seen till the return voyage.

During the same afternoon I obtained a glimpse of several small pieces of Gulf-weed (*Sargassum bacciferum*), the largest not exceeding 20 cm. in length, and on the next day a few more fragments were seen.

On the morning of the 25th we ran into a cold current which appeared to run at right angles to our course, the temperature being 69°F. Here occurred vast shoals of various species of *Ceratium*, and with them a few *Rhizopods*. The position of the ship at noon was 27°4'S., 45°54'W.

During this afternoon the sea rose in temperature to 70°F., and the barometer to 30·30, both however falling after sunset; the temperature of the sea to 67°F., and the barometer to 30·10.

We experienced during the 26th a great change both in wind and weather. The surface temperature of the sea at noon in 30°30'S., 49°27'W. had fallen to 63·9°F., and at sunset there was a still further decrease to 60° F., the temperature of the air being 66°F. only.

Birds of various species began to abound. Two Cape Pigeons (*Daption Capensis*), and several Penguins were seen during the morning; and for the first time, after a considerable interval, a fine Albatross (*Diomedea exultans*) was noticed about a quarter of a mile distant.

On the same evening the surface temperature of the sea had fallen to 59°F., but the temperature of the air remained the same as on the previous evening, viz.: 66°F. By noon on the 27th the depth of water was only fifteen fathoms, and the bottom

consisting of fine sand dark in colour, mixed with fragments of shells. The position of the vessel at mid-day was $34^{\circ}9'S.$, $52^{\circ}56'W.$, and the surface temperature of the sea $55^{\circ}F.$ At sunset the surface temperature rose 1° , the temperature of the air being $53^{\circ}F.$, and the barometer 30.30 .

At day-break on the 28th we anchored two miles from the town of Montevideo in five fathoms of water; the surface temperature of the sea remaining at $56.6^{\circ}F.$ during the next twenty-four hours.

We left our anchorage and resumed our voyage during the afternoon of the 29th, the barometer and the surface temperature of the sea remaining unaltered; but the air was cooler, being only $54^{\circ}F.$

At noon on the 30th we were sixty miles due east of Cape Corrientes, and during that afternoon we passed quantities of Albatross (*Diomedea exultans*), Cape Pigeons (*Daption Capensis*), and with these a few 'Nellys' (*Ossifraga gigantea*) were noticed. I am sure I never saw such numbers of Albatross before, and the only explanation I can offer is that there must have been shoals of fish in the immediate neighbourhood, the water being only fifty fathoms in depth. During this afternoon a sheep which had recently died was thrown overboard after its fleece had been removed. It was a wonderful sight to see the Albatross and 'Nellys' swarm round the body as soon as it was clear of the steamer, the small Cape Pigeons remaining some little distance off till their superiors were satisfied. Our pace, however, did not allow me to keep these birds long in view, even with the aid of an excellent pair of binoculars.

During this time I noticed particularly the great variation in the markings of both the wing and tail feathers of the Cape Pigeons; the patterns being dark brown or black on a white background. In some cases the darker markings were present as two transverse bars on each wing; occasionally a star-like pattern, or an irregular wavy line could be seen. In all instances these markings appeared to be symmetrical. I had intended making some further notes on these interesting variations, but by the next morning the birds had vanished.

The last day of October gave unmistakable evidence that we were nearing our destination. The air was chilly, the temperature at sunset being only 45°F., and the surface temperature of the sea remained at 46·6°F. throughout the whole day.

Detached masses of floating sea-weed were noticed during the afternoon, but all these were too far from the vessel for one to identify. The next morning these floating masses were frequently seen, and all those close enough to be examined with any degree of accuracy belonged to the genus *Lessoniæ*.

We sighted the Falklands at day-break on the 3rd November, and when I arrived on deck the steamer was near enough to the shore for one to form some general idea of the coast-line. The whole of the land could be seen broken up into innumerable creeks and fiords, and fringed with sea-weeds. Masses of grey rocks were visible on the land, and some of these could be seen winding up the side of the hills, reminding one of the stone-walls so familiar to travellers in the northern parts of Scotland.

At 10 a.m. we entered Port William, and an hour later were safely anchored in Stanley harbour opposite the town.

THE FALKLANDS.

Stanley harbour, which is in direct communication with Port William by a passage some three hundred yards across, is about four miles in length, and from half to three quarters of a mile wide. The town contains about eight hundred inhabitants, and is scattered along the middle of the southern shore. The houses are mostly small, but as each has a garden, some large some small, the settlement looks far more important than it really is.

The land in the immediate neighbourhood of Stanley is slightly undulating, and in many places presents an irregular rocky surface. The general colour of the surrounding country varies from green to grey, nearly all the hills being surmounted by masses of stones, and in some cases huge rocks piled up in the most fantastic manner. One day, while collecting with a friend near the summit of Mount Low, a hill about eight hundred feet high, and about six miles from Stanley, I was forced to seek shelter from a heavy squall of rain and wind, under a mass of quartz-rock many tons in weight. The wind which invariably accompanies these squalls is very strong, and the sounds pro-

duced as it rushed through and round these heaps of rocks was very weird. In most instances these rocks were covered with a single species of a beautiful lichen, which I believe to be *Usnea melaxantha*, a native of the Arctic regions. The entire absence of trees from the archipelago, moreover, is a feature to which I never became reconciled. One never failing source of interest to me was to watch the beautiful effects of light and shade steal over the land on a bright day, when the sun would occasionally be obscured by a passing cloud. We enjoyed during my visit, perhaps, half-a-dozen of the most beautiful sunsets it has ever been my good fortune to see. On each occasion, as the sun sank behind the range of hills to the westward of the town, the undulating grassy land was flooded with golden light; and a little later the peninsula at the eastern end of the harbour and Mount Low were coloured with the richest shades of orange changing to rose-colour, while the valleys were filled with a purple haze. There was never any wind on these evenings, and the reflections of the hills and vessels were perfectly reproduced on the still surface of the sea. On one of these occasions, as I was collecting wild flowers about two miles to the eastward of the town, my attention was attracted by a beautiful rose-coloured cloud which seemed stationary on the top of Mount Low, a hill about six miles distant. As I returned, I noticed this cloud gradually drifting towards Stanley, and about an hour later it must have discharged its contents over the town; for the rain descended in torrents for some hours afterwards.

After sunset, when the moon is absent and the sky cloudless, the brilliancy of the stars in these latitudes is remarkable. They seem literally to sparkle like liquid gems, the atmosphere being so very pure, and in spite of a heavy rain-fall free from moisture. The Southern Cross at the time of my visit was high up in the sky, and during these fine evenings I could easily distinguish the starless spaces, so aptly termed by early navigators the "coal-sacks." These cloudless nights, like the beautiful sunsets, were rare, and so perhaps have made a deeper impression upon my mind than they would otherwise have done.

Among the greatest attractions to the naturalist who visits these climes are the huge belts of sea-weeds which festoon the rocks and shores. Under the euphonious name of "Kelp," two

species of *Lessonia* and *Durvillæ*, and one of *Macrocystis* are included. The two former sea-weeds flourish along the shores of the open ocean, where they are swayed about in the surge; while the latter luxuriates in the many sheltered fiords, where it grows to an almost incredible length.

Three objects that always attracts attention on these islands are the "Tussock Grass" (*Dactylis cæspitosa*,) the "Bog Balsam" (*Bolax glebaria*) and the "Stone Rivers," all adequately described in the "Challenger" publications.

A rough sketch of my daily life at Stanley may not be devoid of interest to those whose travels have not taken them to such a remote corner of the globe. My invariable plan was to look out about 5 a.m., and if the weather seemed at all favourable, I usually managed to get afloat in about half-an-hour; for I soon discovered that, provided there was little or no wind, I could collect before breakfast sufficient material to keep me fully employed till lunch-time. Some of these early mornings were singularly beautiful; the reflections of the vessels at anchor and the surrounding hills being perfectly reproduced on the calm surface of the water. At this hour the air was invariably cool, and after dipping medusæ from the surface of the sea for twenty minutes, a spell at the oars would be necessary to restore circulation. Examining the fronds and roots of *Macrocystis* for specimens was always cold work; and some of the tangled roots were so large that I found it quite impossible to lift them into my boat for closer examination. Care had to be exercised during this work, for a capsize into a bed of *Macrocystis*, even if one could withstand the sudden shock of the icy water, would probably end fatally; the stems and fronds forming an almost impenetrable barrier between the swimmer and the shore. One haul with a tow-net or a small shrimp trawl, followed by a sharp and welcome row home to my moorings would terminate the cruise. Low-water spring tides invariably occurred from 11 to 11.30; so provided it was fine, one could examine and preserve the collections made before breakfast previous to starting shore-collecting. Gathering specimens within tidal limits was at times very trying; the wind would most probably be blowing, and as my hands were always more or less constantly wet turning over stones, and exploring the contents of the tidal pools, I never really relished

it. More than once during a spring tide, I was compelled to retire before the icy south wind to the more genial atmosphere of my work-room. I used to enjoy these excursions, however, notwithstanding the physical discomfort; for the variety and interest to be found in the rock-pools afforded me ceaseless entertainment. At rare intervals, I used to find a worm or a mollusk very similar to, if not identical with a familiar English species; but this did not happen very often.

On my return to my work-room from my many trips, I had much to attend to—specimens to preserve, or notes to write up; and I found it important to keep well up to date, for incidents observed when out collecting, or briefly recorded in a pocket-book at the time, soon slip from the memory, although at the time one fondly imagines they will never be forgotten. These notes were usually finished after dinner, so that from 8 p.m. to 9.30, if fine, I could ramble along the shore to the eastward, observe the sunset, and attempt a forecast of the weather for the next twenty-four hours, which was nearly always incorrect.

I always kept a small glass on my work-table filled with various species of wild flowers which I collected during these evening rambles, and some were very beautiful. Nearly all these flowers were white, this being due I suppose to the absence of continuous sunshine. Sir Joseph Banks,⁽¹⁾ over a century ago, has recorded a similar fact relating to the flowers of Terra del Fuego.

A few isolated plants, widely separated, and resembling our Cornish sea-pink, were found in flower during December. This plant has also been found near Punta Arenas, in the Straits of Magellan. A form of common dandelion (*Leontodon taraxacum*) flourished on the cultivated ground in Stanley. It also abounds in similar places at Punta Arenas. Another familiar plant, reminding one of home, was the common furze (*Ulex Europæus*), which seemed to take very kindly to these chilly climes. Great bushes of it were in full flower soon after my arrival; the masses of yellow forming a pleasant contrast to the universal greens and greys when viewed from the north shore of the harbour.

By far the most interesting plant to me was a small species of sun-dew, probably *Drosera uniflora*, which abounded in certain places near the town. It is of almost microscopical dimen-

sions, and may be easily passed over by the pedestrian. It flowered towards the end of December. I examined numberless specimens, but never detected any insects adhering to the leaves.

INSECTA.

My friend, Mr. Herbert Mansel, who lived for thirteen years in the Falklands, and to whom I am indebted for much valuable information, tells me he has frequently seen a blue butterfly in the east island near a place called "Italy," a very sheltered spot at the western extremity of the town of Stanley, and close to Government house. I spent several hours on various occasions when the sun was shining brightly searching for specimens of this butterfly, but never saw one.

A moth, only seen when the sun was shining brightly, and which flew with extreme rapidity, closely resembled both in form and habits our English *Plusia gamma*, but I did not succeed in securing a specimen.

Various species of moths belonging to the genus *Tineidae* are fairly common on the undulating land round Stanley.

As I went quite unprepared to find either butterflies or moths in such a windy locality, I did not include in my outfit the necessary paraphernalia for catching or preserving them. I managed, however, to collect a few Diptera and some beetles. These last have been kindly identified for me by Mr. Charles J. Gahan of the British Museum. Some specimens captured in a moor-pool some miles from Stanley, he identifies as a variety of *Lancetes præmorsus*. Another specimen of the same species was dipped from the surface of the sea early one calm morning during December, 1898.

A single example of the beetle known to the inhabitants as the "Peat beetle" is described by Mr. Gahan as a species of *Cylindrorhinus*, probably a variety of *C. tessellatus* (Guér.) This was found in a peat cutting on the Murray Heights, and was the only one seen during my visit.

A single larva of a water-beetle of the family *Dytiscidae*, was secured in a moor pool about four miles due east of Stanley.

REPTILIA.

There seems to be no doubt that a species of lizard is fairly common in certain places in the East Island, but it is one of my few regrets that I found it impossible to secure a specimen of it.

AVES.

The following fragmentary notes relating to the common birds which were observed by me during my collecting trips in Stanley harbour and elsewhere may be of interest. They are by no means as exhaustive as I could wish, but this is due to pressure of other work.

I was particularly struck on landing to notice the extreme tameness of the Steamer-ducks (*Trachyeres cinereus*) which abound in Stanley harbour. Unfit to eat, and extremely difficult to kill, these birds are hardly ever molested; and are in many instances almost as tame as our domestic ducks. A pair of these birds took up their permanent residence close to where my dinghey was moored, and it was amusing to watch the male bird chase away any intruder of the same species approaching within a radius of about fifty yards of his head-quarters. During the early part of December, the majority of these birds had hatched their eggs, and were accompanied on the water by their young ones, usually six in number; seven being detected in only one instance. If pursued in a boat at this time, the female usually made off with the young birds; and if hard pressed, she would splash along the surface of the water at an astonishing pace, and the chicks dive off in various directions, none being capable of flight; but the male bird would gallantly remain behind to dispute the approach of the intruder, and attempt to frighten him by splashing the water with his wings, and uttering his peculiar bull-frog note very rapidly. This singular note was never uttered except on the approach of danger, and appears to be made by the male bird only.

During the early mornings these birds were almost always in the middle of the harbour; but as soon as a boat appeared on the water, they would at once take refuge amid the beds of *Macrocystis* fringing the shores, where they seemed instinctively to know pursuit was difficult. They appeared to subsist chiefly on the numerous species of Mollusca found along the shores, and on the fronds of *Macrocystis*.

Two other species of birds were almost equally abundant, the Jackass Penguin (*Spheniscus Magellanicus*), and a species of shag, probably *Phalacrocorax verrucosus*; the nesting places, 'rookeries' as they are called by the inhabitants of the Falklands, of both

being within easy walking distance of Stanley. In the majority of instances both species were so fearless, that again and again I nearly ran them down in my boat when out on the water in quest of medusæ. One specimen of *S. Magellanicus* used to visit the sheltered spot next the East pier regularly about high-water, in pursuit of young mullet (*Eleginus maclovinus*) and smelts (*Galaxias attenuatus*). I used to watch this bird when swimming under water gradually drive a shoal of these fish into a corner between the hulks, and when they were well massed together, dash into the middle of them and secure quantities. I was particularly struck by its resemblance to the young porpoise when it was swimming in this way; and on the first occasion I saw one, it was only after some moments of careful watching that I was able to distinguish what it really was.

Only one bird was noticed that had any pretence to a song, namely *Turdus Falklandicus*. A pair of these were nearly always to be seen during the early mornings near Navy Point. The notes uttered by the male bird were soft, slow, and very attractive; but in volume its song was not nearly equal to that of our English thrush.

I have counted as many as five specimens of carrion hawks (*Milvago Australis*) at one time perched in the early morning on the masts and yards of the once famous steamship "The Great Britain," which is now used as a store hulk in the harbour. Fortunately on one occasion I was able to make a leisurely examination of a living specimen of this species, which had gorged itself on a dead seal washed into a cove near Hooker's Point. These birds, like many of the same class are best seen at a slight distance, a close inspection being by no means agreeable to the observer.

Another huge bird, known to sailors as "the Stinker," (*Ossifraga gigantea*) was only to be seen in the harbour when the weather was stormy on the coast. All these birds were invariably shy, and would never come close to the shores.

On one occasion when visiting a large "rookery" of a of a species of gull, probably *Larus glaucoles*, I was astonished to find that the nestlings had an abundant supply of living and partially decayed specimens of *Patella cœna* and large *Chiton setiger* placed beside the nests; evidently brought there by the adult

birds. It is well known that both these species of mollusks require some little ingenuity to remove them intact from their respective places on the sea-shore; and the question I failed satisfactorily to explain was, "How do these birds manage to to dislodge them?"

About a mile distant from this Gull "rookery" was another large nesting place of a beautiful species of Tern, probably *Sterna hirundinacea*. Numbers of the adult birds were frequently seen in the harbour. The note uttered by this species resembled exactly that produced by our common English *S. fluviatilis*.

Almost two miles due north-west of the nesting place of these Terns was a very large "rookery" of a species of Penguin, locally called the "Jentoo" (*Pygosceles taeniata*) whence a large supply of eggs are obtained every year. I shall never forget my visit to this spot during the height of the breeding season; the strong ammoniacal smell, dirt, and din, being simply intolerable.

A very beautiful bird is the Kelp goose (*Bernicla antarctica*) usually seen in pairs along the shores fringing the ocean. The male is pure white, while the female is dark and variously speckled and barred. I saw several pairs of these handsome birds during December, each being accompanied by a single nestling.

Once, while collecting along the shores of Stanley harbour, I managed to approach close to a bird new to me, but which I afterwards identified as the night-heron (*Nycticorax obscurus*.) This species has often been recorded from the Falklands, and also from various localities in the Straits of Magellan. This bird possessed the usual greyish-brown plumage, and when first seen was instantly recognized as belonging to the family *Ardeidae*, owing to the well-known meditative attitude the members of this group assume when feeding along the shore. When disturbed, it flew away with the usual heavy flight, uttering at the same time a series of harsh croaks, which sounded most weird.

MAMMALIA.

No indigenous mammals are to be found on these islands. The large 'wolf-like fox' (*Canis Antarcticus*), mentioned by Darwin,⁽²⁾ is quite extinct.

The Rat (*Mus decumanus*) abounds in the settlement, and especially in the immediate vicinity of the two slaughter-houses which are located at either extremity of the town. The common house-mouse (*Mus musculus*) is also very abundant in the wooden houses in Stanley. Both these species have been introduced by the many vessels which have from time to time visited this port, and in many instances remained, having been irreparably damaged off the Horn and elsewhere.

The indigenous field-mouse, whose presence was suspected by Darwin, eluded my most careful search; neither did I ever hear of one ever been seen by the inhabitants.

On more than one occasion I saw porpoises fairly close at hand, but never near enough for certain identification of species.

On several occasions during my rambles along the shores between Hooker's Point and Port Harriet, about four miles to the eastward of Stanley, I saw huge water-worn skulls of whales, *Otarie*, and portions of seal. Once I found quite half-a-mile from the shore, the right lower mandible of a cachalot (*Physeter macrocephalus*) in a very decayed condition, and consequently very old. How it got there, unless by human agency, I cannot tell. Can the land be rising?

A stray specimen of *Otaria jubata* and hair-seal may occasionally be seen on the shores or on one of the numerous islets near Stanley.

I was fortunate to see a very fine male specimen of *Macrorhinus elephantinus*, which was discovered stranded on the southern shore of Stanley harbour early on the 6th February, 1899. Lantern slides and photographs of this mammal in various positions were exhibited at a meeting of the Linnean Society early in June, and copies of two of the photographs were reproduced in "The Field" of 30th September, 1899.

After a most diligent search, I have only been able to find one other authenticated instance of the elephant-seal having been seen alive on the Falkland archipelago since the islands passed into British hands, although on the first colonization those creatures were common.

When Dom Pernetty⁽³⁾ landed at the head of Berkley Sound in the East Falklands, and the settlement of Port Louis was

founded by Bougainville, the members of the expedition found elephant-seals, which Pernetty calls "loup-marins" and sea-lions in numbers amid the tussack-grass on Hog island, and also on the main-land. On one occasion upwards of thirty elephant-seals were found at one time reposing in depressions they had made in the peaty soil along the shore.

M. de Saint Simon, one of the members of the expedition "en tua onze successivement." These animals were slaughtered for the oil obtained from the blubber, for use on board the vessels. Much to his credit, this gentleman "choisit ceux qui étoient couchés à sec, afin d'avoir plus de facilité à les en retirer après qu'ils seroient morts, et moins de peine à les écorcher, et à en tirer la graisse ou le lard pour en faire de l'huile. . . ." and so needless slaughter was avoided.

It is to be regretted that the crews of the whalers who made these islands their rendezvous during the early part of the 19th century, by their promiscuous slaughter of these interesting quadrupeds, have reduced them to practical extinction.

About twenty years ago, a male specimen of this species was found stranded on the sea-shore, about 45 miles from Stanley, by Mr. Herbert Mansel, and the skull of this specimen was brought by him to England. A little later, the remainder of the skeleton was collected, and the whole is now in the museum of the Royal College of Surgeons, London. This skull formed the subject of an important paper by the late Professor W. H. Flower, ⁽⁴⁾ read at a meeting of the Zoological Society, in January, 1881. Three years before this, a notice by Captain C. C. Abbott ⁽⁵⁾ was communicated to the same Society by Mr. P. L. Slater.

Mr. Mansel wrote a brief account of the circumstances under which he found his specimen, and this was incorporated by the Professor in his communication. It runs as follows:—"I cannot now give you the exact date when the Elephant was killed, but it was sometime in 1879. The particulars of the capture are these. I was riding one afternoon along the south coast of the east island, about 45 miles west of Stanley, the principal settlement, when I perceived what I took to be a long boat turned upside down on the beach. On approaching nearer, I discovered it was an enormous Seal asleep. I thought at first it was dead;



FIG. 1.



FIG. 2.

but while watching, I saw it half-open one eye. I then threw a stone at it, and when struck, it suddenly reared itself up on its flippers to the height I should think, of eight or ten feet, opening its enormous mouth to its widest extent. After this, I kept at a respectful distance, pelting him until he thought he had had enough of it, and he made slowly for the water, making as much fuss as a large steamer. On going back to the house, I mentioned what I had seen to one of my men (an old inhabitant), who said it must have been an Elephant. He had never seen one, but said he had heard old sealers say they killed them by finding them asleep, giving them a poke in the side, and on their rearing up in the manner described, firing into their mouth. He went out the next morning with his gun, and found the animal in the same place, and despatched him in the manner I have mentioned. I have been living in the Falkland Islands upwards of five years, and during that time never saw or heard of one having been seen. I may safely say one has not been seen in the islands for the last ten or twelve years. They were never, I believe, plentiful, and now are extremely rare, as they were much sought after by sealers on account of the quantity of oil they produced, and the value of it, as it brought a much higher price than the oil procured from other seals. The elephant in question measured a little over 21 feet, and must have weighed several tons....” In response to further enquiries, Mr. Mansel adds—“I did not notice the proboscis while the animal was asleep, but when roused it was inflated and very distinct, about a foot in length. The colour was the same as that of most *Phocidæ*, a dirty blue-black.”

Captain Abbott, loc. cit. writes as follows:—“It—the ‘sea-elephant’—is not at all common in this group of islands, and comparatively few skins are brought in by the sealers, it is, however, frequently seen in one or two of the bays on the north shore of the East Falkland, where it is little disturbed, owing to the sealing-boats being unable to approach the shore. In these bays the Sea-elephants breed in some of the many caverns, the only entrances to which are by water. I have never met with this seal alive.....”

The conditions under which the specimen of Elephant-seal I had the opportunity of examining, was found, are as follows:—This quadruped was found stranded on the beach in Stanley

harbour early in the morning of the 6th February by a shepherd who was returning home along the south side of the harbour, the tide at that time having ebbed about three hours. This man was good enough to send his lad who was with him at once to inform me of his discovery; and in a very short time I was on the spot with my camera.

On my arrival, I found this huge beast lying absolutely motionless on the beach, the high-water mark being easily distinguished by a line of *Macrocystis* just level with the left flipper. *Fig. 1.* A side view of the anterior half of the animal shewing several old wounds, and one in the neck of recent date still suppurating can be easily seen. *Fig. 2.* At the moment when this photograph was taken, the creature was in the act of emptying its lungs, the trunk being very slightly inflated.

Being anxious to obtain one or more photographs of this beast with its trunk in an inflated condition, I requested the man to cautiously give it a violent blow on the nose with a stick he held in his hand, and *Fig. 3* was the result. After a brief interval, during which the animal tried to bite everyone, I cautiously stood in front of this creature, and had the operation repeated, and *Fig. 4* was taken. The flecks of white on the chest are masses of saliva which streamed from the corners of the mouth during the rage of the animal, owing to the rough handling it had undergone. The last photograph, *Fig 5*, is a view of the animal in an exhausted condition.

When killed, this specimen was found to measure (with a tape) 17 feet 8 inches in length, from the tip of the trunk to the caudal extremity; and 18 feet 11½ inches from the end of the trunk to a straight line between the two hinder extremities.

This specimen was killed with a whale-lance. The amount of blood which drained from the creature was immense, and coloured the rising tide bright crimson for many yards round. It was singular to notice the great shrinkage of the body after death; the animal when alive, had every appearance of being plump and well nourished; but after death the skin was quite flaccid.

While the owner of this Seal was removing the hide, he kindly allowed me to examine the stomach, and as in many pre-

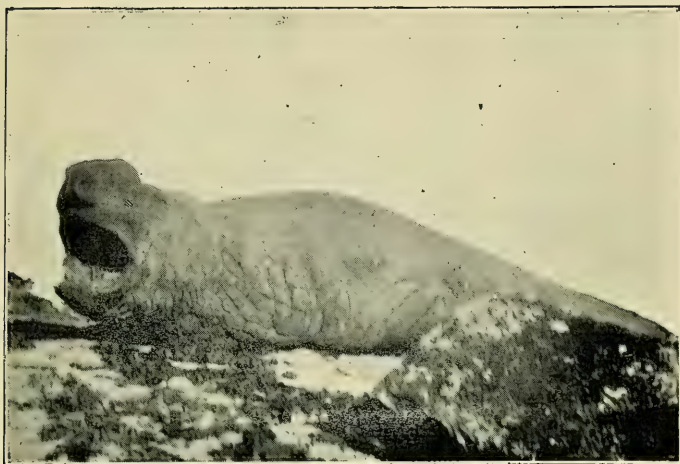


FIG. 3.



FIG. 4.



FIG. 5.

vious instances the whole gut was quite empty. I also failed to find any trace of the green slime in the stomach, but I noticed the whole of that organ to be filled with a nematode worm, which has been kindly identified for me by a gentleman at the British Museum as *Ascaris Patagonica*.

The skin was very thick, and the fur of a uniform mouse-colour, being perhaps a trifle lighter in tint on the under surface of the body. The fur itself was short and stubby.

What the pelt weighed I cannot tell, but it required the united efforts of two men and myself to lift it into a cart.

The flesh was coarse in texture, and looked very much like inferior beef.

About three miles due east of Stanley a small rivulet known to the inhabitants as Rookery stream empties itself into the sea. Till within recent times, this locality was one of the favourite resorts of the Jackass Penguin (*Spheniscus Magellanicus*); and although the "rookery" has sadly decreased in numbers during the past ten years, still a fair number of burrows are occupied by these birds during the breeding season. On the north side of the spot where this stream joins the shore, are several circular depressions, averaging about ten feet in diameter and from three to four feet in depth. I often wondered how these singular depressions have been formed. Since my return I believe I have found a satisfactory solution. Quite recently, while reading "Goodridge's Narrative" ⁽⁶⁾ I came across the following sentence:—"There was another kind of danger to which we were exposed, namely bog-holes; these were sometimes ten feet over and eight or ten feet deep, filled with soft slimy mud; and we conjectured they were formed by Sea-Elephants near marshy places, as we frequently found these animals in them." I have no doubt that these depressions were used long before these islands were inhabited as wallowing-holes by sea-elephants, and owing to lapse of time have now become lined with the finest grass. Located as they are close to fresh water and surrounded by marshy ground, this place seems in every way most suitable as a resort for these mammals. May we conclude that the words 'Rookery Stream' were intended as a resort for sea-elephants as well as Penguins?

THE RETURN VOYAGE.

I left the Falklands on the return voyage on the morning of the 19th February with a strong south-westerly wind, the barometer being 30.10.

As soon as we were clear of the harbour, we were surrounded by numbers of Gulls (*Larus glaucoides*) and "Nellys" (*Ossifraga gigantea*). As we increased our distance from land the gulls gradually deserted us, till at 3 p.m. as we lost sight of land not one was left. A little latter, numbers of Albatross began to appear, but by the next morning our solitary companion was a single Whale bird (*Prion desolatus*) which followed our track a long way astern.

During the outward passage, when not far from Montevideo, I detected a sudden variation in the surface temperature of the sea in about $38^{\circ}40'S.$, $56^{\circ}15'W.$; and it struck me afterwards that we had crossed a stream of cold water, a sudden upheaval from the bottom of the sea, similar to, if not identical with, that encountered by the "Challenger" in about $41^{\circ}54'S.$, $54^{\circ}48'W.$, when the surface temperature of the sea suddenly fell from $59^{\circ}F.$ to $56^{\circ}F.$ and then rose to $64^{\circ}F.$ On my return voyage from Stanley to Montevideo I determined to pay great attention to this interesting subject, and try to discover how far to the westward this cold water extended. My results were as follows:—The surface temperature of the sea at the time of my departure from Stanley was $51.6^{\circ}F.$; and as we steamed northward it steadily rose, being $60^{\circ}F.$ in $43^{\circ}36'S.$, $56^{\circ}36'W.$ It then fell a trifle at 6 p.m. on the 21st, to $59.9^{\circ}F.$ and remained unchanged till 9 a.m. the following day, when it suddenly rose to $61.6^{\circ}F.$ the position of the ship being $39^{\circ}39'S.$, $57^{\circ}23'W.$ At 6 p.m. on the same day, 22nd, there was a still further rise to $65.9^{\circ}F.$ and at sunset, 7 p.m. ship's time, to $68.6^{\circ}F.$ We sighted Cape Corrientes towards dusk on that day and slightly altered our course towards the land. At midnight the surface temperature had fallen to $54.3^{\circ}F.$, but four hours later had risen to $57.3^{\circ}F.$ At 8 a.m., 23rd, $70.6^{\circ}F.$ was recorded, and at noon $71.9^{\circ}F.$ in $35^{\circ}27'S.$, $56^{\circ}27'W.$; the steamer at that time being 33 sea-miles from Montevideo. At our anchorage at 5 p.m. about two miles distant from that town, the surface temperature of the sea was

72·3°F. and the temperature of the air, ten minutes after sunset, 65·6°F.

During this part of the voyage I was fortunate in enjoying the society of a gentleman, whose name I have unfortunately forgotten, who had spent several years travelling in Patagonia, Chili, and Brazil; and who gave me much information relating to the Zoology of Patagonia. On hearing I was interested in natural history, he kindly gave me some shells and stones he had picked up on the shores along the mouth of the river Chupat. On examining this collection, I was pleased to find several specimens of *Chione albida*, a common bivalve of the Falklands, and some large water-worn specimens of *Trophon gervensis* another well-known Falkland mollusk. The remaining shells were unrecognizable, being hopelessly damaged.

Amongst other interesting particulars, this gentleman told me that Cape Pigeons (*Daption Capensis*) never range even to the north of the Falkland archipelago during the summer and autumn; as they invariably frequent the Horn for breeding purposes during these times.

The morning of the 24th being fine, and as the coals could not all be taken on board till the afternoon, I spent the greater part of the day on shore, mostly in the market and botanical gardens, both of which are near the landing stages. I was astonished to see boxes of snails, probably *Helix hortensis*, in the market. These mollusks are not indigenous to Uruguay, but were introduced many years ago, and now abound in the gardens round Montevideo. There was not much variety of fruit on sale. The apples were very poor and without a single exception were penetrated by one or more grubs. The pears were excellent, being juicy and well flavoured, and were quite free from this pest.

I quite enjoyed a ramble in the small but well kept botanical garden; the only flowers in full bloom being some oleanders.

It was odd to see in grocers' shops, dried specimens of a large Octopus, probably *Octopus rugosus*. I was told that these mollusks are caught in numbers by the fishermen and afterwards being split and dried are sold thus for domestic use with tea, sugar, and other groceries.

We left Montevideo that evening, the 24th, and shaped our course to St. Vincent, our next coaling station. The barometer was inclined to rise a little during that evening being 30·10.

The surface temperature of the sea rose rapidly after we left our anchorage, being 70·3°F. in 34°19'S., 53°23'W., and at sunset on the same day 73°F.; the temperature of the air at the same time being 71·9°F.

The following three days were mild, with fresh easterly winds, heavy seas constantly washing over the vessel. The morning of the 28th was fine, bright, and calm, and we were once more able to resume our walks along the decks, enjoy the sunshine, and almost live in the open air. At noon on this day, when I could resume taking surface temperatures, a still further rise was noticed, 80·6°F. being recorded in 27°16'S., 45°27'W., and during that afternoon we steamed through large patches of discoloured water which microscopical examination shewed to be full of the same *Trichodesmium* as was seen during the outward voyage.

This species of alga must extend over a vast area along the coast of South America, for I found it present in all my gatherings till we reach 21°52'S., after which no more was seen.

On 1st March the surface temperature of the sea at noon was 79·3°F., the position of the ship being at that time 24°26'S., 42°59'W. At sunset the surface temperature had fallen to 75°F. The next day, the 2nd, at noon in 21°52'S., 40°31'W., the surface temperature was only 76°F., but at sundown it had risen to 81·6°F., the temperature of the air at the same time being only 79·6°F. During the previous few days we experienced north-easterly winds of varying force, a most unusual circumstance so far south of the equator.

The first Portuguese man-of-war (*Physalia*) was seen in Lat. 21°52'S., and for some time later these beautiful siphonophores formed one of the commonest objects on the sea. I was astonished to notice that about 90% of these had their pneumatophores coloured orange instead of violet, a most unusual variation I believe. With these medusæ were shoals of flying-fish, which seemed to be present in thousands. It was most

tantalizing to steam through such numbers of delicious fish and yet to be unable to secure any beyond an odd specimen or two which chanced to come on board.

A little later, and we were able to walk like Peter Schlemihl without shadows during the mid-day; and in spite of the thermometer registering about 85°F. in the shade I found the heat most agreeable, although many of the passengers found the change very trying.

Our Captain had intimated to us in the saloon that if we passed St. Paul's Rocks during the day-time he would stop the ship for an hour to enable us to catch some of the fine fish which abound round this rocky island. I was also gratified to be able to extract a promise from him that in the event of this happy combination of circumstances being realized he would lower his gig and let me ramble over the island.

This cluster of rocks, situated about 550 miles from the nearest main-land, and about 50 feet above the surrounding ocean, was visited by Darwin in 1832. The scientific staff of the "Challenger" spent about two days in 1873 examining the fauna of this remote spot; since then, no one seems to have landed on them. Nor did we, to our great disappointment. After taking the sun on the morning of the 8th our Captain decided to give them a wide berth, seeing we should pass them about 2 a.m. if we continued on the same course, so our proposed visit came to nothing.

From Lat. 8°11'S. to Lat. 2°6'N. the sky remained more or less cloudy, and occasionally we had tropical downpours of rain.

The atmosphere was loaded with moisture; the average temperature of both sea and air was the same, namely 82°F. We experienced a decided change when we reached Lat. 5°54'N., the surface temperature of the sea falling to 78·3°F.; a pleasant northerly breeze brought home to our minds the agreeable fact that we had passed the doldrums.

There was a still further decrease in the surface temperature of the sea following day at noon, our position being 9°20'N., 28°14'W., when only 75·6°F. was recorded, which was lowered 1° at sunset; the temperature of the air being 70·6°F.

The barometer shewed the same changes as during the outward voyage, remaining almost stationary at 30·10; slightly rising during the morning and falling a fraction after about 4 p.m.

At noon in 16°17'N., 25°25'W., the surface temperature of the sea was 71°F. and during that afternoon, the 13th, we made out the picturesque outline of the Cape Verde Islands, and about sunset anchored off St. Vincent. I had hoped to have spent a few hours on shore the next day, but as our ship was one day overdue, coaling was commenced at once.

At 4 a.m. the next day the dawn was just breaking over the undulating hills beyond the straggling town of St. Vincent as I stepped from the saloon; and a few minutes later we had a most beautiful sunrise. The high hills of the island of St. Antonio, which formed the western boundary to our anchorage, were tinted purple and rose-colour; and as the sun rose higher, the mists which had hitherto hung like a thick cloud over the sea rose and drifted away, leaving sparkling waves of the most beautiful ultramarine blue. The transparency of the sea was most striking. We were surrounded by numbers of rowing boats the occupants of which were busily engaged dredging for stray lumps of coal, which had been dropped overboard during the coaling operations either by accident or design. Indeed the water was so clear that at 6 a.m. I could easily trace our cable hanging from the starboard bow, descend into the sea and winding along the bottom like a serpent; the anchor being plainly seen, but very distorted, in six fathoms of water.

By 6.30 a.m. on the 14th we weighed anchor and resumed our journey. The surface temperature of the sea at our anchorage was 70·9°F., and about fifty miles north of the island of St. Antonia at noon was 69·9°F.; the temperature of the air being 1° lower at the same time. The surface temperature of the sea during the three following days fell as near as possible 1°F. every twenty four hours; the barometer rising during that time to 30·40.

The weather on the 17th was delightfully fine and calm and I spent several hours during that morning reclining in the bows of the steamer and watching the shoals of medusæ. *Physaliæ*

were very numerous, and occasionally I fancied I could get an occasional glimpse of a *Porpita* and a *Cetus* as we steamed along. I again tried to catch several of these with a canvas bucket which I had made to take samples of water, but in no case was I successful.

Several of the passengers, myself included, were struck by the coolness of the air as we came on deck on the morning of the 18th to take our constitutional walk after early coffee. On taking the surface temperature of the sea I found it had fallen to 60°F., but by noon in 31°36'N., 16°58'W., it had risen to 64°F.

During this afternoon we steamed between two islands Bugio and Deserta Grande. At the extremity of the latter stands a peculiar isolated rocky peak called "sail rock." Although absolutely devoid of vegetation, these uninhabited islands possess a strange beauty of their own; the vertical sides of both towering nearly fifteen hundred feet into the sky from the sea-shore.

On the 19th the surface temperature of the sea at 8 a.m. was 60°F. During this day the colour of the sea changed to a dark green, and the temperature was further reduced to 58·6°F. at sunset, the air being only 65°F. at the same time. The position of the ship at noon on this day was 38°34'N., 12°41'W.

The barometer had kept very high since our departure from St. Vincent, being 30·30; but the sunset and sky had every appearance of unsettled weather being not far off.

The weather during the 21st was most singular. While taking my morning walk, the wind suddenly shifted from South to North-west and we ran into a thick bank of mist and rain. The surface temperature of the sea at noon was only 57·6°F. in 41°48'N., 10°4'W. and 56·3°F. at sunset; the temperature of the air being 53·9°F.

At the approach of this unsettled weather we had numbers of birds round the ship. They were all one species and I believe were Terns (*Sterna fluviatilis*), but they did not approach near enough for me to examine any of them closely.

The weather now turned very cold, and we passed through several hail-storms which reminded one very much of the Falklands. The temperature of the sea was only 52°F. at noon, our position at that time being 47°40'N., 5°54'W.

Ushant was passed on the 23rd at 4.30 p.m. and we had a good view of the rocky shore between two very severe hail squalls. The temperature of the sea about two miles from land was only 49·6°F. and the air 40·9°F. The weather continued very wild during the whole night, but the two following days were fine, bright, and uneventful.

On the morning of the 26th all but completing six months since I left her shores, the dim outline of Dover Castle was seen and we arrived at Tilbury Docks a little later, and the journey was ended.

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THE ROMANS IN CORNWALL.*

By the late R. N. WORTH, F.G.S., Corresponding Member.

In the course of the discussion upon my paper, "The Romans at Tamar Mouth," read to this Society at the annual meeting in 1888, my friend the Rev. W. Iago referred to the ancient use of the word *street* "wherever the Romans had a road"; while my friends Mr. H. M. Jeffery and Mr. Howard Fox, with Mr. Iago, spoke of the contents of "military chests" as having been found in the county. And I seem somewhat to have been misunderstood, since while I denied the existence of Roman stations in Cornwall, and held that there was no proof of the presence in the county of Roman roads, I held also that there was ample evidence that "the Romans not only visited Cornwall, but that there was some amount of occupation by them, probably in the form of trading ports," while I went so far even as to suggest that we had a very imperfect knowledge of the vestiges of their intercourse and presence among us.

And in fact the main object of the paper was to put on record the existence of what were probably structural relics of the Romans on the Cornish border, at Stonehouse.

It can hardly be suggested, therefore, that my scepticism went beyond that of my friend Mr. N. Whitley, who, in 1875, came to the conclusion "that the occupation of Cornwall by the Romans, slight as it appears to be, was rather that of friendly intercourse for the purpose of trade than that of conquest and dominion"; or than his other deduction "the great military roads of our Roman conquerors extended no further west than Exeter."

The chief topic suggested for consideration in these few remarks is the evidence of the existence of Roman roads in Cornwall, which, of course, materially affects any conclusion we

* In view of the interest in this question re-awakened by Mr. Quiller-Couch's paper, read at the Joint Meeting at Falmouth in 1900, the Editors have printed this paper read at a meeting of R.I.C. in 1888, but not then published in the Journal.

may form as to the character of the Roman occupation. That there was some sort of association or occupation all are agreed—the points to be solved are its extent and nature.

Now, at the first blush of the question, we see what an enormous difference there is between Cornwall and such a thoroughly Romanized county as Somerset, where Roman remains have been found, according to Prebendary Scarth, in 108 places out of 488 parishes—stations, baths, villas, pottery kilns, interments, inscriptions, defences. Devon is far, very far, behind Somerset in such matters, but Devon has the relics of a Roman station at Exeter, while the only Roman stations in Cornwall are to be found in the pages of the forgery fathered on Richard of Cirencester.

And thus, when we come to sum up the evidence for the presence of the Romans in Cornwall it comes simply to this—that Roman coins have been found at some twenty localities, in some half dozen cases only taking the dimensions of hoards; that there have been very few instances of personal ornaments;* that there are earthworks which *may* be Roman (I cannot accept the idea that rectangularity of plan is conclusive); that on the estuary of the Camel the occurrence of pottery of Roman date with other relics seems noteworthy; that there was a similar association at Bosence, St. Hilary; and that there are two so-called military stones in the county, that at St. Hilary, and that recently discovered by the Rev. W. Iago, at Tintagel.

The full weight of this will be seen, as I have suggested, if Cornwall is compared with such counties as Somerset or Gloucester, or even, so far as Exeter and the country north and east of that city is concerned, with Devon.

It would be a great point then if Cornwall could claim the possession of Roman roads. Mr. Whitley, in 1875, held that it could not; Dr. Barham, in 1877, reasoning from the assumed military character of the St. Hilary stone, held that it could. Mr. Iago makes a similar deduction from the use of the word “street” as in Stratton, though I presume he would not argue that that word is applied to every so-called Roman road. Now I

* The so-called Romano-British relics from Trelan are pre-Roman. So with the so-called Roman celts.

know that the St. Hilary stone was pronounced to be miliary by no less an authority than Professor Hübner, and that the Tintagel stone must be placed in the same category, whatever that may be. But what I have never been able to understand is this—why a stone which is simply inscribed to an emperor and which has no indication whatever of serving any useful purpose, in connection with any road, should be unhesitatingly dubbed a mile stone. These stones bear nothing whatever upon them to indicate their supposed intention, and a traveller on a Roman road would have been never a whit the better for them, so far as the knowledge of distances is concerned. Such stones may very well have been erected here and there on well known and accustomed lines of communication as indications of loyalty or attachment, or as memorials. There are probably hundreds of legionary and other inscriptions in this kingdom, many on pillars, to which no one dreams of attaching a miliary significance; and it seems to me that such inscribed stones as those at St. Hilary and Tintagel cannot be prayed in aid of the Roman road theory, without some definite foundation. They cannot be called in to prove a Roman road of which no trace exists; though I grant that if they were found on a Roman road there might be a more definite show of argument for their miliary character. As it is they lack the one thing which would establish this object—the presence of a single feature which would adapt them to their assumed purpose. And yet we say the Romans were a practical people!

The assumption that the word “street” in reference to ancient lines of communication indicates a Roman road is one of the many debts we owe to the elder antiquaries, which have proved such hindrances to the progress of archæology. They started with the idea that before the Romans came the Britons were an utterly barbarous uncivilised people, quite incapable of making a road, and that *perforce* the ancient roads must be Roman. Well, we know better now.* We know that in some parts of the kingdom at least, and certainly in this west of England, pre-Roman civilisation reached a fairly high standard; and we recognise the fact that when the Romans came they found great lines of communication existing which to a large extent they no

* Witness the bronzes of Trehan and Staddon.

doubt improved, but which as certainly they did not originate. To reason from the use of the word "street" is to argue from the name instead of the thing; and the mere existence of such names as "Ickneild street" and "Watling street" ought to show the danger of that method of procedure. "Streets" were well known to the Saxons, as paved or formed roadways; and the cognates of the word "street" are found in all the Teutonic languages, to go no further. To say then that a place is called *Stratton* because it is on a *street* is not the same thing by any means as to say that the "street" is of Roman origin. All you can say is that the Saxons either founded or renamed a place—"a ton"—on a pre-existing duly-formed line of thoroughfare; and that helps you not one whit to the origin of the said thoroughfare. If you insist that the "street" is Roman, as history is quite silent on the point you must assume that up to the time when the particular *Stratton* in question was founded (there are of course several) no one in England had been competent to make a "street" in this ancient sense, but the Romans. That was the assumption of the elder antiquaries, but they never adduced a scintilla of evidence in its support, and all the evidence we have obtained since their time leads the other way.

And this brings me to a local consideration of great importance. In my "Notes on the ancient Topography of Cornwall," published in the *Journal* of the Institution for 1885, I expressed an opinion that the route of the ancient Fosseway had nothing to do with the modern Totnes, but that it came into Cornwall at a low, probably the lowest, ford on the Tamar, and kept the higher ground to or by Bodmin, Truro, and Marazion, along a line in which there are yet ample traces of the characteristic British "ridgeway." I suggested then that the Fosseway continued on from Exeter to Tamara, which I placed near Tavistock, across Dartmoor; and I pointed out that in the centre of Dartmoor there were the remains of an ancient road that could not have been made for merely local traffic—known as the "great central trackway"—and I identified that road with the Fosseway. When I wrote only a small portion of its course was known in the vicinity of Post Bridge. This year, (1889) however, Mr. Robert Burnard has succeeded in tracing it some seventeen miles—right into the cultivated land, heading for Tavistock in

one direction; and right away over Hameldon to the verge of the cultivated land, heading for Exeter through Chudleigh in the other. Along this deserted trackway there is therefore now no doubt that the bulk of the traffic to and from Cornwall passed. I have called it a "trackway" in the modern phrase, but it is a genuine "street" in the older sense, a causeway formed of stones, some 10 feet in width, the layer being $2\frac{1}{2}$ feet in depth—a work therefore of no little magnitude but one with which there is not the smallest reason for suggesting the Romans had anything to do. Its origin is lost in the mists of antiquity. History has nothing to say to it. And there it remains, a monument of the ability of the Kelts to make a great road even over such a waste as Dartmoor.

Touching the suggestion that some of the hoards of Roman coins found in Cornwall may be the remains of military chests, I will only point out that it is after all only a suggestion; and that, whether it be bad or good, we are not entitled on the one hand to say it was not so, nor on the other hand, as some of my friends seem disposed to do, to treat it as an established fact. How do the contents of a Roman military chest differ from the capital stock of a trading settlement, when either consists only of coins?

Perhaps we shall never know to what extent Cornwall was ethnically Romanized. It is certain that we shall not unless we make our ground somewhat clearer than it seems to be at present.

ADDITIONS TO THE FLORA OF CORNWALL.

BY FRED. HAMILTON DAVEY.

If the alacrity with which botanists from all parts of the country have responded to the appeal made in this room twelve months ago for co-operation in gathering material for my proposed handbook of the flora of Cornwall, and the gratifying results which have accrued therefrom, may be accepted as conclusive evidence, an important work had long been crying aloud for attention. Early in the present year trustworthy correspondents were established in all parts of the country, and as days and weeks went by, bringing with them the results of the patient investigations of my co-workers, it became more and more evident that, notwithstanding the attention which Cornwall has received at the hands of a continuous line of botanists since Ray's visit, in the year 1662, many good things have been lurking unknown in comparatively unexplored districts. With the close of the season I am able to give you a bird's-eye view of our work, which, it will be seen, includes the discovery of several plants now recorded for Cornwall for the first time, and of a few quite new to the West of England. As the vandal is still abroad seeking what he may destroy, I shall mention districts rather than give exact localities.

In August I found between Liskeard and Looe *Ranunculus trichophyllus*, Web., one of the Batrachian *Ranunculi*, hitherto unrecorded for Cornwall, and, as far as I have been able to ascertain, not yet found in Devon. Surprises generally come in bunches. Mentioning my discovery to Mr. R. V. Tellam, I found he had dredged the plant in Mawgan East, and a little later Dr. C. C. Vigurs, of Newquay, sent the welcome news that it occurs within the boundaries of Cubert. There is yet a deal of work to be done in Cornwall in connection with that section of *Ranunculus* to which this particular species belongs.

In the neighbourhood of Looe Mr. A. O. Hume discovered a number of fine flowering specimens of *Delphinium Ajacis*, Reichb., a charming plant rarely found in the west, and for which

records are wanting for the sister county. Previous to Mr. Hume's stroke of fortune, a colony at Newquay, discovered by Mr. J. V. S. Müller, a few stray plants on the ballast at Par, the record of Mr. Tellam, and a single specimen found near Cardinham half a century ago, by Mrs. T. Grylls, made up the Cornish roll of this species.

From Miss M. L. Collins, of Bodmin, I have received information of the occurrence of the Yellow Water Lily (*Nymphaea lutea*, Linn.) on the moors between Par and Newquay, the only place where I am aware of it as growing in a genuinely wild state west of the Tamar. In Devon it may be found in several localities.

The first good thing on the list sent me by Canon Rogers is *Arabis Turrita*, Linn., a Crucifer new to our county and wanting from the flora of the adjoining county. It was found near Hayle, and, like many of our recent discoveries, is in all probability an introduction. Among other places in Great Britain, it has long established itself at Cambridge, Oxford, and Cleish Castle, Kinross-shire.

In a paper read before the Penzance Natural History and Antiquarian Society, January 10th, 1890, Mr. W. A. Glasson mentioned the finding of *Sisymbrium altissimum*, Linn. on the Eastern Green. Like most of the casuals which have appeared on that happy hunting ground of the botanist as the result of the large amount of winnowing formerly done there, its stay was a brief one. I am glad to say, however, it will not be necessary to expunge it from our flora. During the past season I saw a great many flowering and fruiting plants at the head of one of the creeks on the Fal. This plant is not only unknown in Devonshire, but at the time of publication of the Supplementary volume to *English Botany* (1893) was supposed to have become naturalised only in the neighbourhood of Crosby, Lancashire.

Mr. W. N. Winn, of Kew Gardens, has added *Silene conica*, Linn. to the Cornish flora, and thereby has increased the good things known to lurk over the Lizard area. Devon is still waiting for its first record for this interesting Catchfly.

Claytonia perfoliata, Donn, as yet unknown to the county lying east of the Tamar, has been reported from the parish of

Gwennap, by Mr. W. Rowe, and from near Perranporth, by Mrs. E. Pierson. A native of western North America, it has long shown permanency in several of the eastern and northern counties, but has been very tardy in extending its range westward.

At Hayle, Canon Rogers has also found the Hispid Mallow (*Althaea hirsuta*, Linn), one of the rarest items in the British flora. In common with some of the other plants already mentioned, it has not yet honoured the soil of Devon.

To the same indefatigable worker must the next plant on my list be credited. Long known to occur in Devon, it was not until Canon Rogers found it west of Carbis Bay that anyone suspected the presence in Cornwall of *Medicago minima*, Desr. It is very probable it has been overlooked in other parts of the county, and a diligent search should be made for it.

Between Penzance and Gulval Messrs. E. S. and C. E. Salmon, of Reigate, have gathered *Melilotus indica*, All., a plant said to have occurred near Liverpool, and to be not uncommon about Battersea and Wandsworth. No one has yet found it in Devon, and this is a welcome confirmation of Mr. W. A. Glasson's record for the Eastern Green twelve years ago.

As is the case with Penzance, Hayle, Par, Looe, and other sea-port towns, many agents contribute to swell the richness of the flora of Falmouth. For the latest addition we are indebted to Mr. J. Lawson. In May last Mr. Lawson sent me for identification a plant which he said was not uncommon at one place on the outskirts of the town. Careful examination proved it to be a *Trifolium*, allied to *ochroleucon* and *squamosum*, but its specific identify is still uncertain. Nothing like it can be found in the herbariums at Kew and South Kensington Natural History Museum, where it was taken for comparison.

As ballast plants, Mr. Tellam reports *Lathyrus hirsutus*, Linn., and *L. tuberosus*, Linn., from Par. Both are new to Cornwall and both have yet to be found in the adjacent county.

The first plant to be noticed under the Natural Order *Rosaceæ* is *Spiræa salicifolia*, Linn. In a paper on "The Botany of Polperro and its neighbourhood," in the Annual Report of the Royal Cornwall Polytechnic Society for 1848, Mr. T. Q. Couch

mentions this plant as "growing by a well, on the road to Looe, apparently in a wild state." However true that statement may have been fifty years ago, the habitat has long been destroyed; and, but for the discovery, by Mr. J. D. Enys, of one colony in the Upper Fowey Valley and another near Liskeard, and by Mr. W. Wise of a batch near Launceston, *Spiraea salicifolia* would have to be dropped from our county's flora. It has long established itself in Devon.

Between Gunwalloe and Poldhu, and again between Looe and Polperro, Mr. Hume has gathered *Poterium polygamum*, Waldst. and Kit. This record brings Cornwall into line with Devon.

In many respects the most interesting addition to our flora is *Eryngium campestre*, Linn. Ray appears to have been the first to discover it in Great Britain, the place being "on a rock which you descend to the Ferry, from Plymouth over into Cornwall," and the date, July 7th, 1662. In this instance Devon got the start of the sister county by over two centuries. Who was the first to find it on Cornish soil, I am unable to ascertain. Suffice it to say its presence has been known to a discreet few for nearly thirty years, and with a commendable solicitude for its welfare they managed to keep the secret until this summer, when the peregrinations of Mr. Hume brought it to light. It would be madness to give information of its whereabouts other than that it is somewhere in the neighbourhood of Looe. Not long after sharing the secret of this discovery with our industrious co-worker, Mr. Tellam, we were delighted to hear that he had unearthed another colony fifteen miles or so further west.

Not far from the Looe habitat of the preceding plant I have made an addition to our flora in the form of *Ænanthe silaifolia*, Biberstein. This completes the western chain in the geographical distribution of this species.

At Bodmin Mr. Tellam has found *Archangelica officinalis*, Hoffm., and during the past summer I saw a fine plant of this species at Portscatho. This, and *Coriandrum sativum*, Linn., a discovery of Mr. Tellam's at St. Blazey, are new to Cornwall, and have yet to be recorded from Devon.

From the "Cornish Moneywort Club," a body of young and enthusiastic lady botanists, whose head quarter is at Trevillis, Liskeard, I have received information concerning *Meum Athamanticum*, Jacq., and *Peucedanum Ostruthium*, Koch., at Lostwithiel.

In 1896 I found on the cliff at Newquay a Scabious which at the time I could not refer to either of the three British species. This summer I have been able to settle its identity. It proves to be *Scabiosa maritima*, Linn.; and, until my record in the *Journal of Botany* for September last, it was regarded, as far as the British flora is concerned, as being limited to the Channel Islands.

A few interesting items come under the extensive Natural Order *Compositæ*. First we have Mr. Winn adding *Filago apiculata*, G. E. Sm., which he has found in the parishes of Perranzabuloe and St. Columb. Found in nineteen of the 112 vice-counties into which Great Britain has been divided for botanical purposes, records of it are still awaited from Devon.

Through the kindness of Messrs. Salmon, who here again have verified a record of Mr. Glasson's, I am able to include *Centaurea solstitialis*, Linn. in our flora. This plant was found between Penzance and Gulval church. In this respect also Cornwall is richer than Devon.

Gwennap parish has given Mr. Winn *Hieracium crocatum*, Fr., and Cornwall a plant which its neighbour has not within its border.

Continuing his investigations into the flora of Perranporth district, Canon Rogers has been rewarded with *Sonchus palustris*, Linn., a rare species long since recorded from the other side of the Tamar.

Cyclamen hederæfolium, Ait., beyond doubt an escape, is struggling for a permanency in a wood in the parish of Gwennap, where it was discovered by Mr. Rowe. This is new to Cornwall and unrecorded from Devon.

Asperugo procumbens, Linn. has been gathered at Newquay by Mr. Müller and Miss B. Martyn, and at Penzance by Mr. Tellam. Also an addition to Cornwall and of doubtful occurrence in Devon.

At Par Mr. Tellam has happened upon *Linaria Pelisseriana*, Mill., and at Bodmin he has found *Mentha alopecuroides*, Hull. For these no record can be traced for Devon.

Galeopsis versicolor, Lam. has crept over from Devon into the parish of Northill, from whence it is reported by Mr. Wise. By no means uncommon in many parts of the country, its distribution throughout the "Peninsular province," which includes Cornwall, Devon, and Somerset, is very restricted

Polygonum dumetorum, Linn., for which records are wanted for Devon, has been found by Mr. Huine and myself at Looe, Portscatho, Swanpool, Portreath, Lizard, Kennack Sands and Porthleven.

The Sea Buckthorn (*Hippophæ rhamnoides*, Linn.), found at several places along the coast of Devon, is another discovery of the past summer. At about the same time it was found near St. Erth, by Dr. E. G. Gilbert, of Tunbridge Wells, and by myself about three miles east of Ponsanooth. A third locality, near Newquay, is mentioned by Mr. Müller.

The Purple Willow (*Salix purpurea*, Linn.) is, I daresay, one of those widely diffused things which has been overlooked in Cornwall through absence of specialization on the part of those who have been investigating our flora. The returns for it for Great Britain run to 76 out of the 112 vice-counties, and it would be surprising if it were entirely absent from a county comparatively rich in Willows. In Devon it is not unfrequent; at present it appears to be not known in Cornwall outside the parish of Gwennap.

St. David's plant (*Allium Ampeloprasum*, Linn.) now grows in two parishes. Mr. Tellam sends particulars of its presence in St. Kew, and I have had several plants under observation near Portscatho. In both places it appears to be perfectly wild. It has yet to be searched out in Devon.

The finding of *Habenaria viridis*, R. Br., by Mr. Wise, near Otterham Station, places Cornwall for the first time in touch with its neighbour.

In grasses I am able to offer two additions. At Par Mr. Tellam has made acquaintance with the Annual Beard Grass *Polypogon monspeliensis*, Desf.,); and the Greater Nodding Grass

(*Briza maxima*, Linn), has been found near Truro, by Mr. Lawson, and near Falmouth, by myself. We have records for the first for Devon, but none for the second.

One addition has been made to our fern flora, bringing the number of species to thirty-one, or seventeen short of the total for Great Britain, Ireland, and the Channel Islands. The new species is *Cryptogramme crispa*, R. Br., the fortunate finder, Mr. Winn, and the locality, West Cornwall.

A few foreigners remain to be noticed. *Matricaria discoidea*, DC., a North American and Asiatic plant, obtained its first footing on British soil at Falmouth Docks a few years ago. It is now the commonest weed around the Docks, and has wandered south, west and north, into the parishes of Budock, Mabe, St. Gluvias, Stithians, Perranarworthal, Gwennap and Mylor, in each being a frequent object by the wayside. This summer I have found it by the score quite eight miles north of Falmouth. Its claim to a place in the next edition of the *London Catalogue of British Plants* cannot be neglected.

In the Looe district Mr. Hume has found *Aster Novi-Belgii*, Linn. (*non* Aiton), for the identification of which we are indebted to Messrs. J. Britten, F.L.S., and E. G. Baker, F.L.S., of the Natural History Department of the British Museum. To all appearance the plant has taken a firm hold of the valley in which it was discovered.

Omphalodes verna, Moench., from South Europe, has found a home in one wood in Gwennap, its acre of blue flowers outrivalling the hyacinth. It may also be seen by the roadside between Devoran and Truro.

Mimulus Langsdorffii, Donn, a native of North America, grows in great profusion at Trebarwith and Bodmin, and more sparingly at Hessenford and the Loe Pool. But perhaps it is most at home in a ravine near St. Ives. Gigantic plants have been sent me from that place, together with photographs of the *Mimulus*-decked ravine, accompanied by a letter explaining that the plant swarms there by tens of thousands.

Impatiens Roylei, concerning which an interesting correspondence has been going on in the *Journal of Botany*, has taken a permanent stand in a valley between Liskeard and Looe,

where thousands of beautiful plants flowered this season, and at Trebarwith, where it is equally abundant. Without mention of this "arrival," future handbooks of the British flora will be incomplete.

In June last I found a strange grass at Falmouth. Specimens were sent to Mr. James Britten with a note suggesting that it was a foreign species of *Phalaris*. In a few days Mr. Britten wrote asking for more typical plants, and when his request was complied with he was able to tell me my discovery was *Phalaris aquatica*, Desf., a native of South Europe. A week or two later, when botanizing seven miles north of Falmouth, in the parish of Perranarworthal, I came upon another and much more extensive group.

THE STONE CIRCLES OF CORNWALL AND OF SCOTLAND. A COMPARISON.

BY A. L. LEWIS, F.C.A., Treasurer Anthropological Institute.

The Cornish circles are all single rings of greater or less diameter, even when grouped together like the "Hurlers," or like the two near St. Just, on the moor on the south side of Carn Kenidjack, they are not concentric, but are separate single rings. Dr. Borlase indeed figured a strange group as existing in his time at St. Just,* which he called the Botallek Circles, but it is almost certain from his own plan that they were either a natural outcrop or the remains of a cluster of circular huts—which we cannot now tell, as they have long since disappeared. At Boscawen-un, and perhaps at the Stripple Stones, stones stood within the ring, but there is no other specially distinguishing feature about the construction of the circles themselves, though, as I have pointed out on other occasions, there is much in the arrangement of some of them with regard to others and to the hills near them which is worthy of notice.†

In Scotland the case is different. The circles in the south-west and up the west coast of Scotland generally are not very different from those of Cornwall, except that they sometimes have an inner concentric ring, and that the stones are mostly not so regular in shape and size. The principal exception is the very remarkable monument at Callernish, on the west side of the island of Lewis, which consists of a circle 42 feet in diameter, with a stone 17 feet high in the centre, by the side of which is a tomb, which is probably of later date than the circle; single lines of 4 or 5 stones each extend east, south, and west from outside the circle, and somewhat east of north there are two longer lines, one of nine and the other of ten stones; the ends of these lines are 294 feet from the centre of the circle, that is to say just seven diameters of the circle, which can hardly be the result of chance, especially as similar proportions exist elsewhere.

* "Antiquities of Cornwall," 1769.

† Journal of the Royal Institution of Cornwall, vol. XIII, page 107.

It has been pointed out that an observer on a clear night, looking along the tops of the southern line of stones to the top of the great central stone, will find it exactly in line with the polestar, and there is also another stone which may indicate the point of sunrise at Midsummer.

In Orkney, at the Ring of Brogar and the Stenness Circle, the alignments of outlying stones, &c., appear to be connected with the position of the sun at different periods of the year, so that these and the Callernish monument may be classed with Abury, Stonehenge, Stanton Drew, and other English circles as "Sun and Star Circles." *

In the north-east of Scotland, however, the circles are strikingly different from those of the west of Scotland, and from those of Cornwall, or any other locality.

Inverness is the centre of a large number (perhaps not less than forty originally) of circles of a special type, many of which now present the appearance of two concentric circles or circular walls of stones, about three feet high and wide, surrounded by an open circle of larger pillar stones, the highest of which is almost always at the south-west. The inner circles are in fact the outer and inner walls of a chambered cairn, which is shown in many instances by the walls of a passage connecting them (nearly always on the south side) and by the masses of stones between them, which are the remains of the cairn itself, and which have sometimes overflowed the second circle or retaining wall and choked up the chamber and passage. The few instances

* Standing Stones and Maeshowe of Stennes, by Magnus Spence. Gardner, 26 Paternoster Square.

Mr. Spence gives the following particulars :--

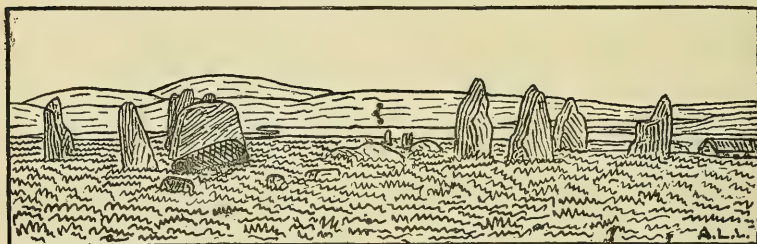
From Maeshowe to the Barnhouse Stone is 42 chains, directly in the line from the chamber of Maeshowe through the passage, which line is also that of the midwinter sunset 10 days before the midwinter solstice. From the Barnhouse stone to Maeshowe the line is that of the midsummer sunrise.

From the Barnhouse Stone to the Watchstone is 42 chains also, and from the Watchstone to the Ring of Brogar is 63 chains further in the same line, which in one direction is that of the midwinter sunrise, and in the reverse direction that of the sunset at Beltane.

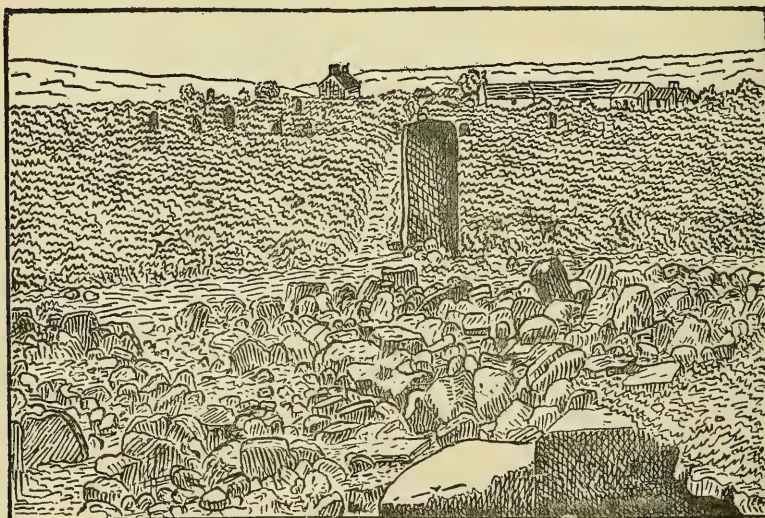
From the Watchstone to Maeshowe is also 63 chains in the line of the equinoctial sunrise and sunset. (see plan).



CIRCLE AND LINES AT CALLERNISH, FROM S. E.



CIRCLE NEAR CALLERNISH.

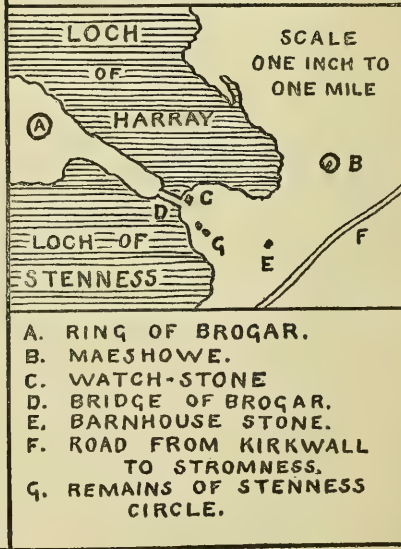
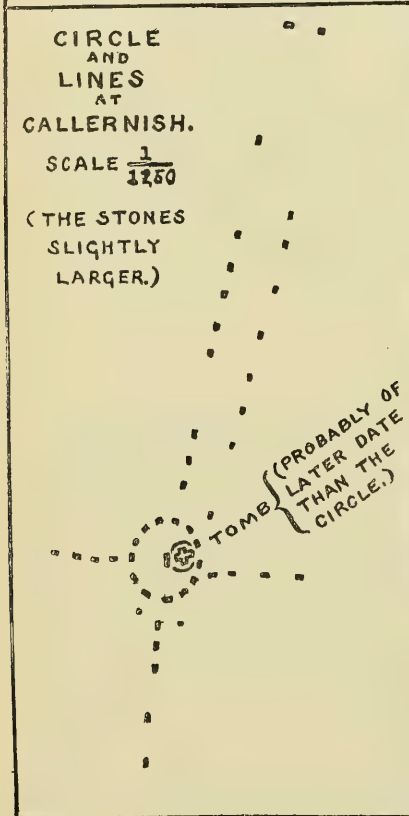
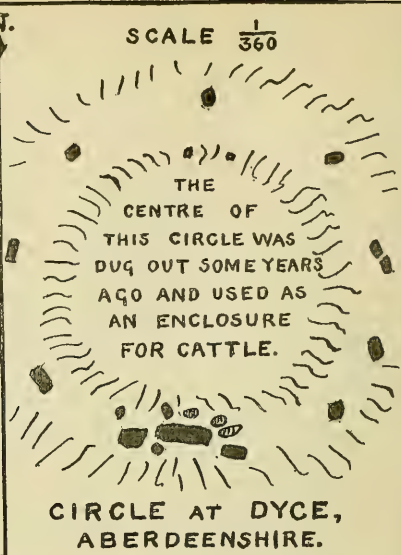
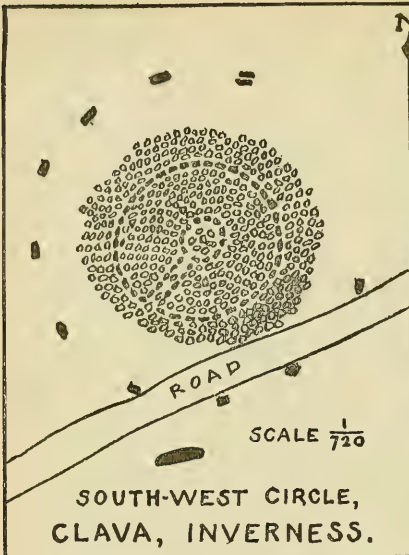


VIEW FROM TOP OF N.E. CAIRN CLAVA INVERNESS

of this type of circle which are to be found outside the district immediately round Inverness are in easy communication with it by water, so that, while smaller and simpler circles are to be found mixed with these in the Inverness district, this type is peculiar to it, and may be called the "Inverness type."

Aberdeen is the centre of another group of circles as numerous as those surrounding Inverness, but differing from them and from all others, though here again circles of other types may be found mixed with them. The special Aberdeen type which is not found elsewhere is a single ring of large pillar stones, between the two highest of which a great oblong stone is set on one of its long edges, occupying all the space between them, and sometimes kept in place by four smaller stones set in the ground, one at each end of each side; this is locally called the "altar-stone," though it could never have been what we understand by an altar; in the middle of the ring there is usually a low tumulus with a kist, and sometimes a continuous circle of small stones round the tumulus. Dr. Garden, of Aberdeen University, writing to Aubrey more than two hundred years ago, said the immemorial tradition was that these circles were places of worship in heathen times, a tradition which it appears to me should not be put aside lightly, although, having regard to the number of these circles and the fact that they usually have cists in the middle, I imagine that the ceremonies which probably took place in front of the "altar-stone" were more in the nature of ancestor-worship than of sun or star observance or worship. The "altar-stone" is usually at the south of the circle facing north.

As the distance between the nearest points of the Aberdeen and Inverness districts is probably not more than fifty miles, it would seem that there must have been a considerable separation, either of race or time, between the tribes who erected monuments of such different construction in districts so near together, and this is a point which should be taken into consideration in attempting to unravel the early history of that part of the country. It has also been observed that the inscribed stones and the brochs, which however probably belong to periods different from each other and from the circles, seem to have their centre



and place of origin in the north-east of Scotland, a district which would seem therefore to have had strongly marked individual characteristics from a very early period.

Such circles as formerly existed in the south-east and centre of Scotland have been destroyed without any trustworthy account of them having been preserved. In this respect the comparison which I have ventured to make between the circles of Scotland and of Cornwall turns in favour of the latter, though even in Cornwall vigilance is still necessary, for on revisiting the "Stripple Stones" last summer I found that a wall which I did not remember to have seen on my first visit had taken the place of a great part of the ditch and of two of the quite unique projections from it, which are figured in Mr. Lukis' plan published by the Society of Antiquaries.

CORNISH CHAIRS.

BY THE REV. S. RUNDLE, M.A.

When a Cornishman is asked in stereotyped phrase, "What cheer, un?" the stereotyped joke in reply is "Au, no cheer toall, like a cricket," which is a three-legged stool. Of some of the articles styled chairs in Cornwall we shall be apt to say that they are no chairs at all, but something quite different, as in the case of St. Mawnan's Chair, which is a simple rock, and St. Michael's Chair, which was most likely used for the support of a lantern.

Cornish Chairs seem naturally to fall under the heads of "Nature's Chairs," as St. Mawnan's Chair and the Lizard Chair, now, alas! demolished; "Giant's Chairs," which really ought to fall into the first class as in every case they owe their being to nature's hands; "Church Chairs," of which there are two divisions, misereres and chairs that have had a prior existence either as belonging to some secular person, or as having been fashioned out of church furniture; "Historic Chairs," which have been connected with famous persons, and "Saint's Chairs," with which class it is perhaps wrong to reckon St. Michael's Chair.

NATURAL.

1. St. Mawnan's Chair is merely a rock on the sea-coast, not far from the church.

2. The Lizard Chair—demolished about twenty five years ago—was close to the Signal Station. It was of serpentine, probably the only historic chair of that material, and resembled in shape an oblong bench.

GIANT'S CHAIRS.

These are in every case naturally formed out of rock. Giant's Chair, near Hugh Town, St. Mary's, Isles of Scilly. Near the edge of the cliff is a rock named the Giant's Chair, so called from its shape being that of an old-fashioned arm-chair.

It is one solid stone, the back being about five feet high, and the seat—which is very comfortable to sit on—about two feet from the ground. It looks like a work of art, rather than of nature, and according to tradition it was here that the Arch-Druid was wont to watch the rising sun. Tonkin and Row, *Lyonesse*, 59.

2. Giant's Chair, Trencrom Hill, St. Ives. "On the largest of these carns are rock-basins, [one of which is] known as the Giant's Chair." Matthews, *St. Ives*, p. 17.

3. Giant's Chair, Godolphin Hill. On the S.W. slope of this hill is a very fine mass of rock, which has naturally assumed the shape of a chair. The back gradually slants off into a angle and surmounts the seat, which is much smoothed by attrition from the frequent use to which it has been put for sitting purposes by the neighbouring inhabitants. The seat is large enough to hold three persons, comfortably, and therefore we may reasonably suppose that the giant from whom it takes its name was three times as large as an ordinary human being. And he must have been at least as large as this, if, as the legend tells, he were able to hurl huge blocks of granite as far as Prospidnick, (where they formed the staple of the adjoining granite quarries,) a distance of close upon four miles, as the crow flies. He chose this rock as his chair to repose his wearied limbs after his exertions. The chair faces the hill so that there was no prospect to distract the giant's attention from sleep.

4. Mr. Halliwell mentions another Giant's Chair on Church Town Hill, Zennor.

CHURCH CHAIRS.

Misereres. These were seats of wood, moving on pivots, and were often elaborately carved. They were intended as a merciful provision for the rest of the occupant of the stall during the recitation of the choir office. I have only heard of six in the County, one at Bodmin, of which I can give no particulars; four at St. Burian; and the other at St. Germans.

I take the account of the *misereres* at St. Burian from Mr. Peter's valuable paper, published in the *Cornish Magazine*.

St. Buryan Misereres. One was no doubt intended for the Dean, and the others for the prebendaries of Respernell,

Trithing, and the "Prebenda Parva." The seats are now fixed (a foolish proceeding, which was quite unnecessary and greatly detracts from their interest); formerly they could be raised as required, the small underledge serving the useful purpose of enabling a priest to half sit and rest during the long choir offices. They have, moreover, been removed from their ancient position as returned stalls and shifted round to face north and south, another unnecessary proceeding. Peter.—The Church of St. Buryan, Cornish Magazine, vol. 1, page 231.

St. Germans. In the aisle of St. Germans Church there is a carved Miserere Chair, on which is represented a hunter with game slung over his shoulder on the stock of a cross-bow, preceded and followed by his dogs. For many years an oblong piece of oak, with carved face, as above described, having a pivot at each end, had lain in the vestry. Several years ago there was found built into a wall a chair devoid of a seat; and the carved wood was found to fit exactly into it, and to turn upon its pivots for a sitting, or kneeling rest, and thus this chair was reformed. The chair measures about three feet in height and eighteen inches in breadth. Locally it was called "Dando and his dogs." Lake: *sub* St. Germans.

St. Goran. There is a carved chair preserved in the Church. The carving, which has been restored, represents St. Goran at full length, with long hair, and his hands clasped on his breast. On one side of the saint the church with a steeple is represented, and on the other an open book and a human skull. Lake: *sub* Gorran. With regard to the above description it may be noted that the carved figure probably represented the founder, which personage in religious art is represented always with a model of the church, which he or she founded. It belonged to an old woman at Gorran Haven, who gave it to the former vicar (Rev. D. Jenkins). It was set up and repaired by Mr. Willimott, who was once Rector of St. Michael Carhayes. The former possessor said that there were originally two chairs, one of which was "seat up" for fire-wood, so that we may think ourselves very fortunate that this fine specimen of antique workmanship has found a suitable resting-place in St. Goran's Sanctuary.

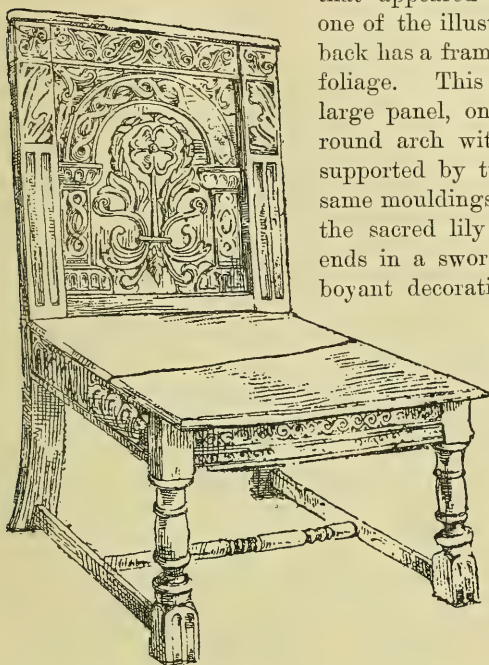


Photo by Geo. Penrose.

CHAIR IN LADOCK CHURCH.



Chair formerly in Lanlivery Church. This is a carved oak chair, without arms. I base the following account on a picture that appeared some years ago in one of the illustrated papers. The back has a frame with conventional foliage. This frame encloses a large panel, on which is carved a round arch with cable mouldings supported by two pillars with the same mouldings. In the centre is the sacred lily on a stalk, which ends in a sword-blade, with flamboyant decoration on either side.



The sides of the seat are also carved. The symbolism of the lily with the sword-blade piercing through its midst is very beautiful, and undoubtedly refers to the Blessed Virgin Mary, whose emblem is a lily and of whom St.

Simeon prophesied that "a sword should pierce her own soul also." (St. Luke 2, 35). I regret to say that this beautiful chair is now lost to the church, as it has been removed.

St. Ladoek. Within the sacarium of St. Ladoek church is a very fine carved oak chair previously in the possession of the famous seaman Lord Rodney, which was purchased by the former Rector, Rev. Canon Wise, from one of his parishioners and presented to the Church. The back of the chair is surmounted by an oblong piece of carved wood, which projects beyond the sides, and these enclose a sunken panel forming the back. On this panel is carved a round arch, the middle of which is raised. The arch rests on two projecting abaci, and these on two pillars of spiral work. The spandrels are filled with conventional fern-

leaves. Within the centre of the arch rises a tree with two side branches, whilst the bole ends in three large masses of foliage, which ascend together. A border of cable-moulding forms the base both of the chair and the pillars. The arms and legs of the chair are massively carved with arm-rests, and various mouldings, and swells. The seat has a carved underledge. I am indebted to Mr. Penrose for the accompanying photograph. Upon a comparison of the two chairs at St. Ladock and Lanlivery, it is impossible to avoid noticing the identity of the arches in each case, though the carving is different. The pillars and capitals also preserve the same outline, though at Lanlivery the latter are carved, whereas at St. Ladock they are plain. In both instances the shafts possess carving of very similar character. In the Lanlivery Chair, however, the folds do not contain a Tudor rose, as we notice in the one at St. Ladock. It will be observed, too, that the chair at St. Ladock is endowed with arms, and both the arms and legs are enriched with frets, and swells, and rests, whereas the Lanlivery Chair has no arms and its legs are of a plainer type altogether. There is the further difference that the side underledges at Lanlivery are carved, whilst those at St. Ladock are not.

HISTORIC CHAIRS.

At Boconnoc House, in Drew and Hichens' time, 1824, there were two small chairs of ebony said to have been made out of the cradle of Princess Elizabeth, daughter of James I. They have been removed and are said to be at Dropmore.

Chairs of Charles I. There are three chairs of similar character, one at Clowance, one at Penrose, and one whose locality is unknown. It is very curious as well as interesting that in three portraits of Charles I, preserved at Clowance, Pendarves, and at Anthony, he is represented as sitting in a chair similar to the Penrose one. For these particulars I am indebted to one whose knowledge of Cornwall is encyclopædic, Mr. John Enys. With regard to the Penrose Chair, it may be said that it is decorated with relief painting, and has its seat covered with tapestry. It was originally at Godolphin, and is said to have been intended for the use of Charles the second and not the first.



Photo by J. C. Burrow, F.R.P.S.

S. GERMONE'S CHAIR.



At Holy Vale, St. Mary's, Scilly, in the house at the end of the row is an old-fashioned arm-chair which belonged to Charles I, when he was at the Star Castle, in 1645. Our present King, when Prince of Wales, visited the house and sat in the chair, in 1865. "Lyonesse," p. 66.

A set of old fashioned high-backed chairs—older than the time of Bp. Trelawney, to whom probably they belonged—was purchased at a sale at Trelown, by Thomas Bond, of East Looe. One is at Enys, others are at Trelissick.

At Cothele, two chairs have brass-plates affixed to them with the following inscriptions:—"On Tuesday, August 25th, 1789, His Majesty King George the 3d honoured this old mansion with his presence, and sate in this chair, while he condescended to take a breakfast with the Earl and Countess of Mount Edgumbe. Their Royal Highnesses, Princess Royal, Princess Augusta, and Princess Elizabeth, also honoured them at the same time with their presence."

"On Tuesday, August 25th, 1789, Her Majesty Queen Charlotte honoured this old mansion with her presence and sate in this chair, while she condescended to take a breakfast with the Earl and Countess of Mount Edgumbe." Lake: *sub* Calstock.

SAINTS' CHAIRS.

Of this class of chairs I am acquainted with but three in the British Isles, two of which are in Cornwall; the third, St. Maughold's, is in the Isle of Man, but of this I can procure no particulars except those given in Butler's Lives of the Saints (Dublin, 1833). I have also given under this class the chair at St. Michael's Mount, though in accuracy it ought to occupy a place of its own.

St. Germo's Chair. In the north-eastern part of St. Germo's churchyard stands a weather-beaten, time-worn structure. It is about ten feet high by six feet and a half long approximately by about six feet wide. The exterior is of somewhat crumbling masonry, surmounted by a dilapidated slate roof. The front is divided into two parts by a central pillar four feet one in height and having a girth beneath the plain moulded capital of 34 inches. This granite pillar seems to be in its correct perpendicular position, but the two exterior ones are made of odd portions of

pillars; the upper portion ends in a capital in its proper place, this is fixed on a lower limb ending in a capital upside down. And the same thing occurs in the left pillar, only here the capital, turned upside down, forms the base. Both these pillars are hewn from blocks of granite which are squared evidently with the intention of being built into a wall, or forming exterior angle-stones. Under the apex of the roof is a carved head. The interior ground-plan is a parallelogram, within which is a stone bench 6 feet 5 inches in length, a foot wide, and 14 inches above the ground. The seat is divided into three compartments. The wall on each side composes the sides of the exterior arches. The arches and pillars are of debased early English style. The pillars are disengaged from the wall, on which the capitals rest. These capitals are superimposed on shafts which are upside down with capitals also upside down used as pediments. The central seat has its back slightly rounded. There is a crowned head over the central arch. Dimensions can be found in Lake's Parochial History of Cornwall.

The fact that some of the pillars are subverted seems to have entirely escaped attention, and adds additional difficulty as to the date and meaning of the building. Though the shafts and capitals are turned the wrong way, yet they seem to fit into their place, and to have been made for it. There is a tradition that the chair once emulated the tower in the height, but the size of the present pillars and seat, and their completeness, forbids the idea that they have been rudely cast together from the ruins of a more stately edifice.

The chair cannot be St. Germo's tomb, though confounded with it by Tonkin, as Leland makes mention of both as distinct objects at St. Germo. His words are "S. Germochus, a chirche 3 miles from St. Michael's Mount...his tumber yet seen there (the tomb seems to have been in the church from this expression) St. Germoke's Chair in the churchyard." C. Gilbert is inaccurate when he says that the present structure cannot be the chair mentioned by Leland, because it does not stand in the churchyard, as it does stand in the N. E. corner. That it does not cover the bones of St. Germo, or anyone else, has been convincingly proved by the present Vicar, who had the chair undermined, but nothing was discovered.

There have been countless surmises and guesses at its origin, all of which seem wide of the mark. The following practice, formerly occurrent in the Isle of Man, seems to afford a clue to the mystery. "In the churchyard of St. Maughold is St. Maughold's well. . . The chair, as it is called, is placed above, in which a person was formerly seated to drink a glass of water for the cure of several disorders, especially from poison." (Butler's *Lives of the Saints*, Vol. 1, April 25th.) St. Germo's Chair may have been used for a similar practice, especially as here also there is a well of clear water at no great distance, which was anciently known as St. Germo's well. The tradition that offerings were placed upon the chair may be explained by the reasonable supposition that thank-offerings were laid upon the seat, where the whilom sufferer had received his cure.

Hichens and Drew's *History of Cornwall* (1824), states that the chair was then in excellent condition. It is not in so good a state at present, though there is no danger imminent to this interesting relic of antiquity. The above authors also state that in their time the spot where the chair stood was then unconsecrated but I think that they must have been mistaken. Probably when they wrote the graves had not extended in this direction and hence probably arose the theory that the spot was not holy ground.

St. Mawes' Chair is now lost, as it has been built into, or under, the sea wall. A booklet was written by the Rev. W. E. Heygate, the well-known ecclesiastical author, when he was assistant curate of St. Gerrans, called "the Chair of St. Mawe," and was published by James R. Netherton, of Truro, in 1849. In this publication Mr. Heygate says, "Long after [St. Mawe's] death his well, his chair, his chapel bare him witness. . . . At the Reformation his picture and a stone chair, said to be his, were in the chapel. This chair has been seen by living men (1849), and I can show you what I believe to be one side of it, now forming the side support of some stone work at the foot of the house beside his well. Clearly it is an ancient work." *Op. cit.*, p. 8.

St. Michael's Mount. From the body of the chapel a spiral stair-case leads to the top of the tower, where may be seen the

mysterious "Cader of St. Michael." It is a chair composed of two stones projecting from the two sides of the tower battlements and uniting into a sort of seat, just at the south-western angle, but elevated above the battlements on each side, and overhanging the rocky precipice beneath. "Opinions are divided, as some contend that it is the remains of a stone lantern, in which a light was kept by night, and during foggy weather, for the direction of shipping; whilst others believe that it had some connection with the pilgrims." Lake: *sub* St. Hilary.

In the Pall Mall Magazine, the Hon. John St. Aubyn thus writes: "At the south-western corner of the tower are the remains of a stone lantern, which probably served as a beacon—perhaps the earliest specimen of a light-house in these seas. The outer part is broken away, and is reputed to have the power of conferring supremacy in domestic affairs on the husband or wife who succeeds in sitting in it first. As it is not easy to get in, and still more difficult to get out, and when you are there your legs hang over the face of the tower wall at a giddy height, a lady who attempts the adventure is considerably handicapped." And this giddy height is magnified to a degree almost impossible to conceive by a man of such superlative imaginative powers as Charles Dickens, who describes it as being three thousand feet (just fancy it) above the fathomless (!) ocean (John Forster's *Life of Charles Dickens*, p. 206), thereby making the extraordinary height to be counter balanced by illimitable depth—3000 height versus fathomless profundity. Robert Southey in his visits to Derwent Coleridge, the poet's son, who lived at Helston, became acquainted with the extraordinary virtues of the chair, and wrote a poem on the subject.

CHAIR MADE FROM THE TRUNK OF A TREE.

At Trenwheal, about $1\frac{1}{4}$ miles from Godolphin, is preserved a chair formed out of the trunk of a tree. It appears that, about seventy or eighty years ago, miners dug out of the land belonging to the Vicarage of St. Hilary an immense tree-bole, which must have lain buried there for many years. The trunk was divided into three portions, one of which was given to the then Vicar of St. Hilary, in acknowledgment of his right as possessor of the land where it was found, and a second was

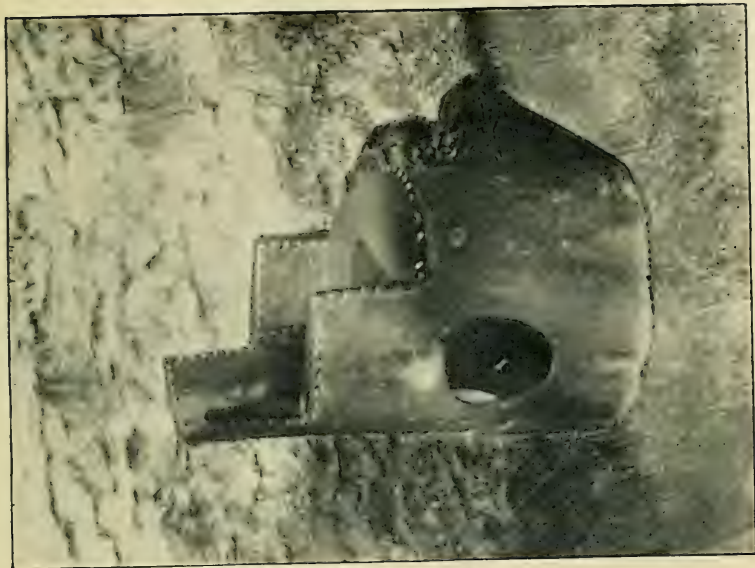


Photo by F. Chorn, M.B.

Chair at Trenwheal, formed from the Trunk of a Tree.

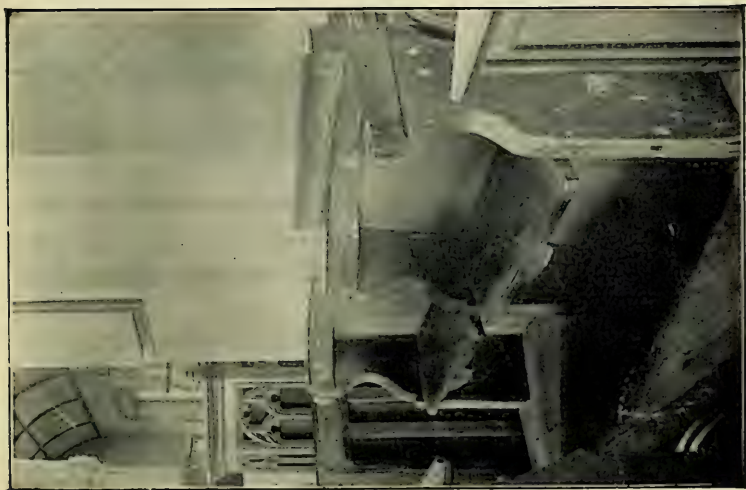


Photo by J. C. Burrows, F.R.P.S.

S. BURYAN MISERERE STALLS.



fashioned by one of the finders into the present chair. Its height is 33 inches and its girth is 64 inches. The seat is 19 inches above the ground, and the diameter of this seat is also 19 inches. The upper portion of the trunk has been hollowed out and cut away so as to form a back, which is covered with leather, studded at the edges by brass nails. The seat rests upon the trunk, which is hollow, and has two large apertures, one on either side. The chair is of oak and very heavy for its size. The photograph was kindly taken by Mr. F. Chown, M.B., Townshend.

In conclusion, I must point out that this paper must by no means be taken as a conclusive account of the chairs of interest in Cornwall. There must be many which have escaped my notice, and I should be very glad to have an account of them. It is interesting to observe that comparatively few have been destroyed, or lost, and amongst these must be reckoned the Lizard Chair and the chair at Lanlivery Church. To prevent such a loss as the last mentioned, a preventive might be taken by the compulsory formation of a schedule of church movables to be exhibited yearly to the Rural Dean at his visitation.

Amongst the interesting notitia connected with the subject of Cornish Chairs may be mentioned the purloining of one of a set of Chippendale chairs, belonging to a Cornish squire, by his butler, who removed it to the public house, where he set up his abode after his departure from service. Long years after it was discovered by a son of the real owner and recognised by the crest and its similarity to the set which was in his possession. It was only by purchase that he could restore it to its original companions. Dickens, in his "Boots at the Holly-tree Inn," gives a very mirth-provoking account of his having to eat his supper at a chair maker's house in a Cornish village, who could provide nothing but a bottomless chair to sit upon, which was constantly causing the wretched occupant to topple over and measure his length on the ground. Probably no more uncomfortable "seat" can be imagined than the edge of a "seatless chair."

NOTES ON THE CHURCHES OF ST. MYLOR AND MABE.

BY THURSTAN C. PETER.

Mylor (or, as it sometimes more correctly, though rarely, called, St. Mylor) is one of the most prettily situated churches in Cornwall, and one of the most frequently visited. Standing by the side of the beautiful river Fal, it is so far down the slope of the hill and so thickly surrounded by trees, that, as you stand on the hill above and look across the water where formerly floated the training-ship "Ganges," or up the river to King Harry's Ferry and the pleasantly situated mansion of Trelissick, you cannot see the church though it is so close to you as to be within a stone's throw. Most of these trees are in the church-yard itself, and notable amongst them are two mighty yews, "dismal yews" as Shakespeare calls them, which may well have served the village archers in Tudor times for making bows with which to try their skill around the walls of the church; and, probably, the villagers held many a meeting under their spreading boughs, in spite of the forbiddal by the Exeter Synod of 1287 of the transaction of any secular business in churchyards. Beneath their "shade, where heaves the turf in many a mouldering heap," are many records of the forgotten dead, none the less pathetic for the simplicity of the language in which the "village muse" has recorded their history. One stone is of the kind so sadly frequent in Cornish churchyards. It is inscribed "To the memory of the warriors, women, and children, who, on their return to England from the coast of Spain, unhappily perished in the wreck of the "Queen" transport, on Trefusis Point, January 14th, 1814." Nearly two hundred lives are said to have been lost, of whom the parish registers record the burial of one hundred and thirty six. All who know how thoroughly mediæval are still the views of Cornishmen on the subjects of smuggling and piracy, will appreciate the reference on a stone dated 1814, over the grave of a man who was (no doubt properly) shot by a preventive officer, but whose friends looked on the

whole preventive system as an unjust interference with natural liberty :—

“ We have not a moment we can call our own—
 Officious zeal, in luckless hour, laid wait,
 And, wilful, sent the murderous ball of fate !
 James to his home, which late in health he left,
 Wounded returns—of life is soon bereft ! ”

There is a world of meaning in the words “ wilful ” and “ officious zeal.” This may be compared with a stone in the churchyard of All Saints, Hastings, in memory of Thomas Noakes, who was shot by a custom house officer in the discharge of his duty, where in his epitaph, the dead man is made to say :—

“ May it be known, tho’ I am clay,
 A base man took my life away.”

Another stone commemorates a wheelwright, and is dated 1770 :—

“ Alass Frend Joseph. His end war Allmost Sudden,
 As thou the Mandate came Express from heaven.
 his foot it Slip. And he did fall
 help help he cries—& that was all.”

which is evidently the loving tribute of some friendly and pious, though unlettered, muse. Quaint and simple pathos such as this far less deserves our ridicule than the vulgar monstrosities of the professional stone-mason, who combines trite eulogy with a stock text or two, and a few heathen symbols, suggestive of the absence of faith in a resurrection, and of other things abhorrent to the Christian mind.

Perhaps, however, the object which attracts, and deserves, most attention in the churchyard is the fine cross by the south door, which was found during the restoration of 1869, serving as a buttress against the south wall. In Langdon’s Cornish Crosses it is admirably illustrated, but as it *should be* and not as it *is*, for he has drawn it with its full 17 feet 6 inches above ground, whereas those who erected it have planted it nearly seven feet in the ground, thereby concealing its principal characteristic of being the tallest cross in the county. Another very unusual feature of this splendid round-headed cross is its square shaft, which measures 16 inches at the bottom, and about 15 inches at the top.

The Church itself is most interesting. It was restored in 1869, or, rather we should say, was, with the exception of the western tower, then rebuilt; but so lovingly, and with such reverence for all that was of the past, that every ancient feature was preserved. Previous restorations had not always been so well done, as when, in 1845, the waggon roof of the north aisle was removed. The building consists of nave with chancel, south aisle with chancel aisle, a northern transept known as the Carelew chapel, south porch, vestry, and western engaged tower. The north wall is Norman. In the 14th century, or, perhaps, earlier, the church was apparently cruciform, the north wall being pierced as we see it to-day. The south half of the transept was removed (as in so many of our Cornish Churches) in the 15th century, and replaced by an aisle, with south porch.* The transeptal projection on this side is modern, as is also the vestry which is placed between this projection and the porch.

The Norman north wall is of especial interest, though a good deal of its character has been lost by the introduction of narrow-jointed masonry at the rebuilding. Its chief feature is the door-way, three feet wide, with its round arch spanned by a snake having its wide open jaws to the west, and keyed with a grotesque head. The lintel and jambs are decorated with zig-zag bead-moulding and half-balls, in good preservation, as are also the capitals of the side pillars and the round detached shafts. The bases of the pillars are so worn and broken that it is not easy to judge their character. The tympanum displays a cross in a circular panel. The fact that this tympanum is not large enough to fill its space, and has had to be pieced with cement, might lead to the conclusion that it does not belong here, but the almost perfect way in which it fits on to the jambs satisfies us that it is in position. On each side of this door a window has been inserted to accord with its character.

Another Norman doorway is found in the west face of the tower. Its several pieces were found in different parts of the church at the time of the restoration, except some stones of the relieving arch which being *in situ* led to the doorway being

* It is stated in the "Western Antiquary," vol. i., p. 167, that prior to 1869 the south aisle contained windows of the 17th century.

completed in this position. The tympanum, which formerly served as a lintel to the priest's door, contains a cross and circle very effectively combined. The lower edge of this stone has a bead-moulding which is continued down the jambs. The detached shafts are new, and not very satisfactory. The Norman bases were found at the south doorway, but are more appropriately placed here. The southern base represents three faces on one head, and is, no doubt, a symbol of the Trinity; the other portrays some beast apparently munching a bone. As rebuilt, there is nothing Norman about the base of the tower, and its upper portion is distinctly Perpendicular. The windows are very pretty specimens of the work of that date. The doorway was no doubt preserved from the older work when the tower was rebuilt in the 14th, or 15th, century. In the middle of the west face is a small slit in which has been inserted coloured glass to form a cross. This glass was, we are informed, found at the restoration. The tower is wholly built within the church, but dead walls now carry it on the north and south, where probably there were formerly arches, as at St. Keverne, and the beauty of the arrangement is entirely concealed by walls having also been built across the aisles in continuation of the eastern face of the tower. Moreover, a considerable portion of the church is by this arrangement now shut off and rendered useless. Whether this had to be done as a means of strengthening the tower, or whatever else may have been the reason, it is very regrettable that what must have been a very beautiful west end should thus have been destroyed.

The south porch has an outer arch of Caen stone, with panelled jambs. This arch is of much superior workmanship to its setting, and it has been conjectured that it and the pillars and capitals of the arcade to which we shall refer directly, were brought from Glasney after its destruction, that is, at some time subsequent to 1537. Very possibly this was so; and, perhaps, the Caen stone stoup, formerly in the porch, was brought from the same place. This stoup having been cracked has been recently replaced by a brand-new one set in the old arch. Other entrances to the building are by a priest's door, and a door in the eastern side of the Carclew chapel.

The other objects of interest on the exterior of the building are the figure,* now set in a niche in the east wall of the Carelew Chapel, representing a crucifixion under a canopy. It is so worn and mutilated as to be very difficult to trace. There are also several interesting heads and gargoyles of very early date in different parts, the best being a square gutter basin with a human face, now serving as a receiver for the water from the roof at the angle of the Carelew chapel and the nave. This we think is Norman.

The chief interest of the church within is found in the carved wood-work of the chancel screen (which was discovered in use as joists and otherwise), in two bench ends, and in the pulpit. The screen is of 15th century work and very good of its kind. Much of its rich colouring remains, and on four of the panels are the words *IARYS IONAI IESW CREST* in late letters of that century. A late vicar, the Rev. J. W. Murray, read this as *CARWS ADONAI GESU GRIST*, and interpreted it as Cornish for "The grace of our Lord Jesus Christ." Mr. Murray's learning entitles him to respect, but we are confident that he was mislead here, as the letters, whatever they may mean, are quite clear and distinct. The two bench-ends are of no especial beauty. They now form part of the reading desks on the north and south sides of the choir. The pulpit is a beautiful piece of carved wood; it is Spanish in feeling, and there may be some ground for the theory which we have heard put forward, that it is an "Armada pulpit," that is, one of those said to have been brought over by Philip of Spain from which to preach the true faith to the English, and which were involuntarily left behind. But we confess that we have not much belief in this story of the Armada pulpits, though so often told. The mosaic reredos is by the Italian artist Salviati.

The north wall is pierced by a wide pointed arch giving access to the Carelew chapel. On the inner side of the arch there has been placed a modern screen of stone serving no ostensible purpose except that of supporting some monuments of the Lemon family. In the east wall of this chapel are the rood-stairs, and close by them, but no longer serving its original

* Illustrated in Vol. 3 of Journal R.I.C.

purpose, is the arch that formerly gave access to them, now serving to carry the flue of the heating apparatus. It is very narrow, with Norman jambs, capitals having been formed for them out of what was once apparently part of a Norman capital, ornamented with a very neat diaper pattern. While speaking of the rood-stairs, it is worth noting that the opening still remains over the arcade and is only twelve inches wide. In the north wall of this transept are two curious looking niches, one of them $5\frac{1}{2}$ inches wide and $8\frac{1}{2}$ inches high, and the other slightly smaller. These, we are informed, are two out of four openings that were formerly in this wall, all carefully built, as are these two, of Norman fragments. The use of these openings has been much discussed, but nothing has yet been contributed to the discussion except a variety of unfounded guesses.

In the chancel are a credence on the south side, and a pillar piscina, now fixed beneath a shelf and to a great extent hidden from view. It is two inches higher and two inches wider across the top than the one at Bodmin, which is so much better known, but is otherwise its counterpart. Its height is 2 feet 5 inches. In the south wall of the chancel a hagioscope has been formed in modern days. In the chancel aisle is a small aumbrie, and in the east wall are two Caen stone corbels, one plain and the other in the form of an angel holding a shield on which is figured the cross of St. George, the whole still retaining traces of the colouring that once covered it. These corbels were found during the restoration of the church and placed here. Against the splay of the east window of this aisle is a monument of Francis Trefusis "Natus, 8th July, 1650, Denatus, 5th November, 1680," the inscription being throughout in a mixture of Greek, Latin, and English, and the kneeling effigy of the deceased being no better and no worse than many others of the same period.

The font is more curious than elegant. It has on its faces, in circular panels, Greek crosses, and different heraldic symbols, such as chevrons, saltires, &c. It is said by some to be late Norman, but is just one of those fonts which might be of any age. The various panels are figured by Mr. Iago, in the *Journal of the Royal Institution of Cornwall* (vol. 3). The pillar money-box is worth noticing.

For a good account of the St. Christopher and other wall-paintings which, prior to the restoration of 1869, adorned the interior of this church, we must refer to the Journal of this Institution, vols. 3 and 4. The rebuilding of the wall, of course, rendered their preservation impossible.

The three bells, which are hung in a wooden campanile a few feet to the west of the church, were all recast in 1888 in memory of the late Vicar, J. W. Murray. The two first retain their old legends. 1.—This was one of the few mediæval bells in Kerrier. Its legend is IN HONORE SANTI GEORGII. 2.—EGO ME PRECO SE CLAMANDO CONTERIMVS AVDITE VENITE, 1637. 3.—This bell formerly bore only the date 1664. It is now inscribed “RECAST BY JOHN WARNER AND SON, LONDON, 1888.”

In the tower of the church is a single bell dated 1767, which, it is alleged, formerly hung in a chapel at Trefusis. It was presented to Mylor by Lord Clinton.

The Parish Registers begin in 1673, but the early years are very irregular, especially in the case of the baptisms. The burials for 1703 to 1706 are missing altogether. Burials in woollen occur in the years 1701 and 1702.

The church plate is all modern, but good. It consists of:— (1) An alms-dish of silver, weighing 31-ozs. 18-dwts. 0½-grs. with a coat of arms (unrecognised) on the upper surface, and inscribed on the under surface “A gift to the Parish Church of Mylor, 18th September, 1743.” (2) Another Alms-dish weighing 45-oz. 11-dwt. 11-grs. with the sacred monogram in a glory on the front, and on the under surface the Clinton arms, and the inscribed date 1762. (3) A silver flagon weighing 43-oz. 6-dwt. 21¼-grs. with the I.H.S. as No. 2, and the Clinton arms twice on the sides, and the inscribed date 1762. (4) A silver Communion Cup, with stem and foot, weighing 26-oz. 19-dwt. 12¾-grs. Monogram, arms and date as No. 2. (5) A silver paten, weighing 5-oz. 0-dwt. 6¼-grs. Monogram, arms and date as No. 2. In the case of No. 3 the inscribed date is also that of the date letter, whilst Nos. 2, 4, and 5 bear the date letters of 1761. (6) A small paten of base metal plated,

The earliest rector of this parish of whom we have knowledge was Walter Manclerc, who was collated in the reign of King John.* The next whom we have come across is Thomas de Wyndesore, clerk, who on the 22nd of June, 1258, resigned all his right to the rectory, the Bishop on the same day collating Sir Walter de Fermesham (*i.e.* of Felmersham in Bedfordshire), charging him with the payment of twenty marks a year to Master John de Agnavia, who was, of course, a former rector. At the same time a letter was addressed by the Bishop to Wyndesore, authorising him to receive ten marks a year from the Episcopal treasury, until he, or some suitable nominee of his, should be provided for in a competent benefice. This was an instance of the custom which bound every Bishop on entering on the emoluments of his see "*ratione novæ creationis*" to allow a fitting pension to any clerk recommended by the crown until he had provided a suitable benefice for him. Bronescombe had just entered on the emoluments of the see of Exeter.

In the early part of 1277 (the MSS. is undated, but is entered between 10th March and 21st April in that year), Bishop Bronescombe addressed a mandate to the Archdeacon of Exeter to the effect that all clergy, collegiate and parochial, should publish in manner therein provided a list of the offences which subjected those guilty of them to excommunication, because he had found that many persons, in sheer ignorance of what was written on the subject, especially the Statutes of the Canons and the Traditions of the Holy Fathers, fell under sentence of excommunication. On the 14th of August in the same year, the Bishop addressed a letter from Glasney to his four archdeacons, in which he first quotes the substances of this mandate, and concludes "Wherefore you shall denounce as being *ipso facto* fallen under the said sentence of excommunication William de Tavistoke, Thomas Noel, Osbert Marek, Noel de Trevilla,† Peter de Marscale, John de Sicca Villa,‡ and John le Portel,

* This appears from the list of documents in the Exeter Treasury, which includes "*Carta Johannis Regis de Collacione Ecclesie Sancti Melori Waltero Manclerc*" (Reg. Bronescombe, fo. 134; Edn. Hingeston Randolph, p. 290).

† In 1264 one of the patrons of St. Feock (Reg. Bronescombe, 31.

‡ At different times this John Sachville held prebends in Glasney, Crediton and St. Crantock.

who, after legal warning, had removed, and still were removing, some of the actual soil of the sanctuary of St. Milor Church, thereby diminishing the said sanctuary and doing wrong and injury to the right and liberty of the said church. We suspect that this was part of the dispute between the Bishop and Edmund, Earl of Cornwall, concerning their respective rights in the foreshore. On the 12th November, 1278, the Bishop, being himself in failing health, appointed Sir Ralph de Hengham and John [de Pontisara], Archdeacon of Exeter, his proctors in all causes between himself and the Earl. The appointment is followed in the Register by a long document in Norman-French, dated the same day. This recites that disputes and dissensions having arisen between the noble lord, Sir Edmund, Earl of Cornwall, and Sir Walter, by the grace of God, Bishop of Exeter, the same had been arranged by mutual friends. The Bishop was to account for the amounts exacted from the people of Cornwall against their will, or by the Bishop's distress, and to undertake not to enforce such obligations in the future, and to release all oaths obtained by force, and it was ordered that William de Moneketone* be assoiled in form of Holy Church, and that the Bishop give him a full release out of deference to the Earl; and, if any others had been excommunicated, or so denounced, for any temporal cause, they were to be assoiled in like form. And as to the sands of St. Milor, it was provided that three knights, men of experience, on behalf of the Earl, and a like number on behalf of the Bishop, should visit the place, and on their oaths lay down the limits between that which appertained to the church of St. Milor, and that which was common to all; so that none should thenceforth take of the one without due payment made to the Parson, and the remainder should be common. If the Bishop had taken excessive ransoms, fines, or reprises, from the people of Cornwall, he should return them to those from whom he had taken them, the amount to be settled by one clerk on behalf of the Earl, and another on behalf of the Bishop. If these referees could not agree, they were to

* He was Seneschal of Cornwall, and a very troublesome fellow. There are several complaints against him in the Registers. In July, 1282, for instance, the Archbishop wrote to the Earl, complaining of his conduct, and that he should proceed against him in spite of the success with which he had so far escaped punishment by taking shelter behind his employer (Peckham, fol. 186 b).

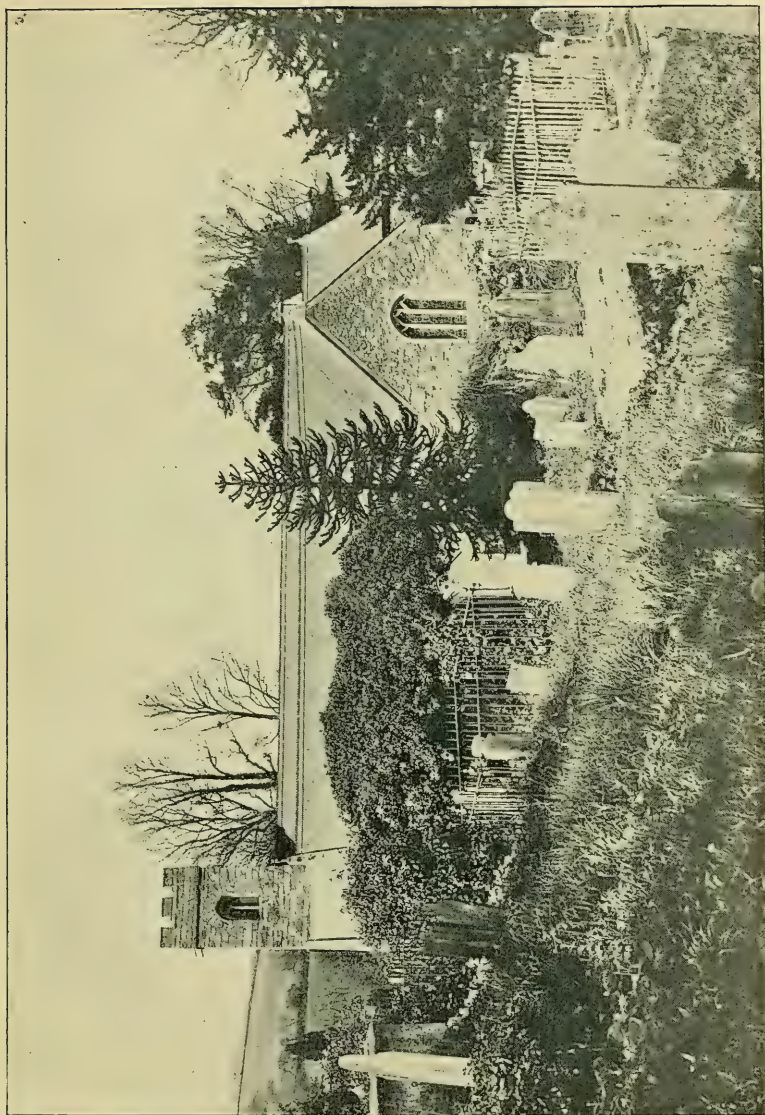


Photo by]

S. MYLOR CHURCH (from the South).

[J. C. Burrow, F.R.P.S.,



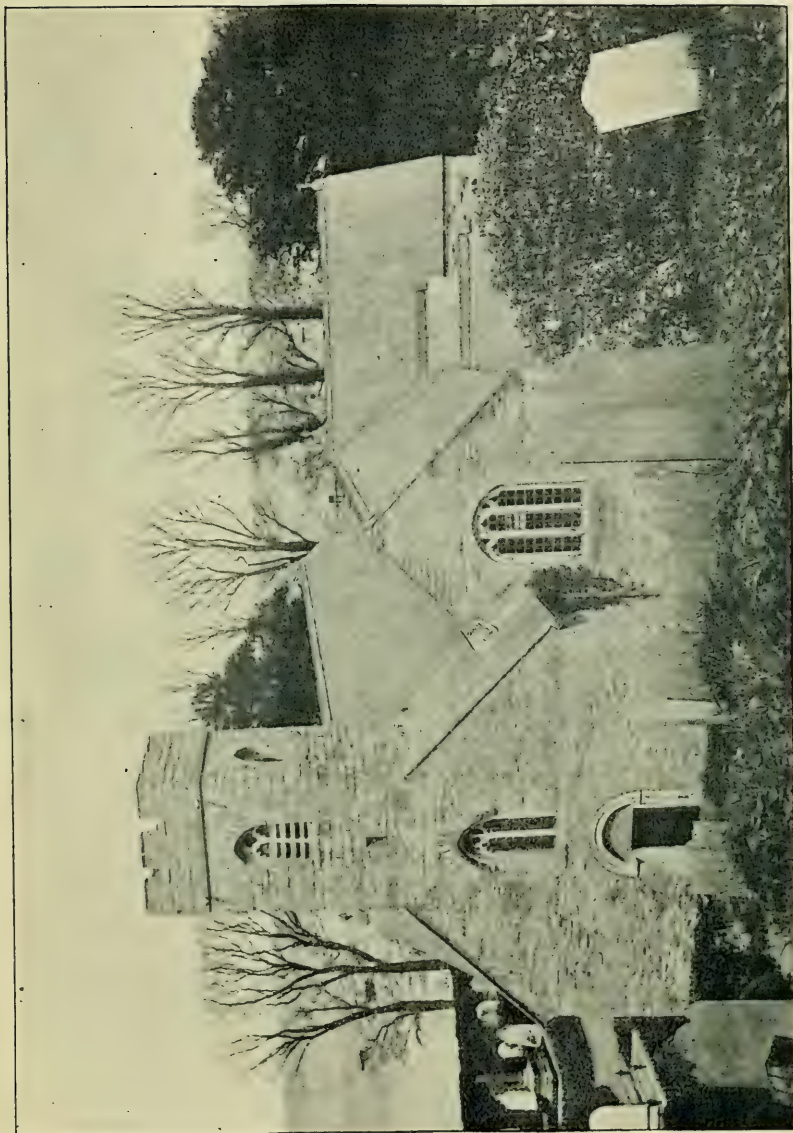


Photo by]

S. MYLOR CHURCH (from the West).

[*J. C. Burrow, F.R.P.S.*

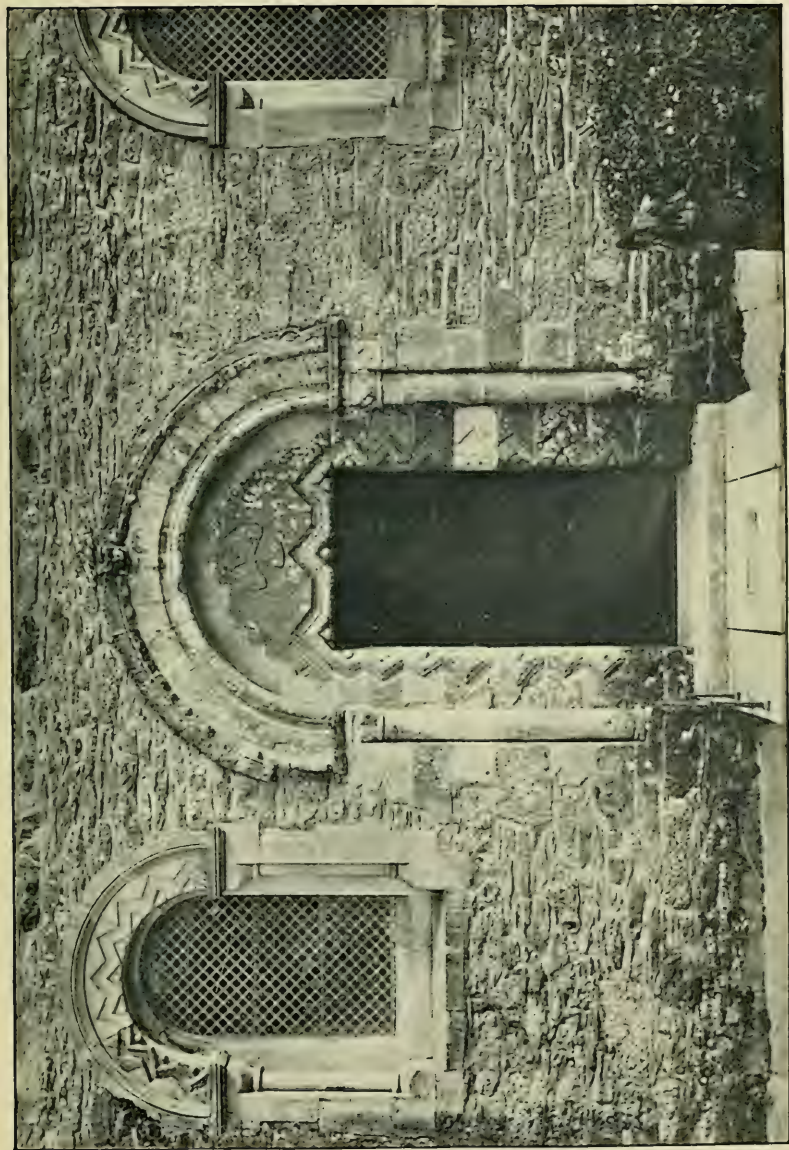


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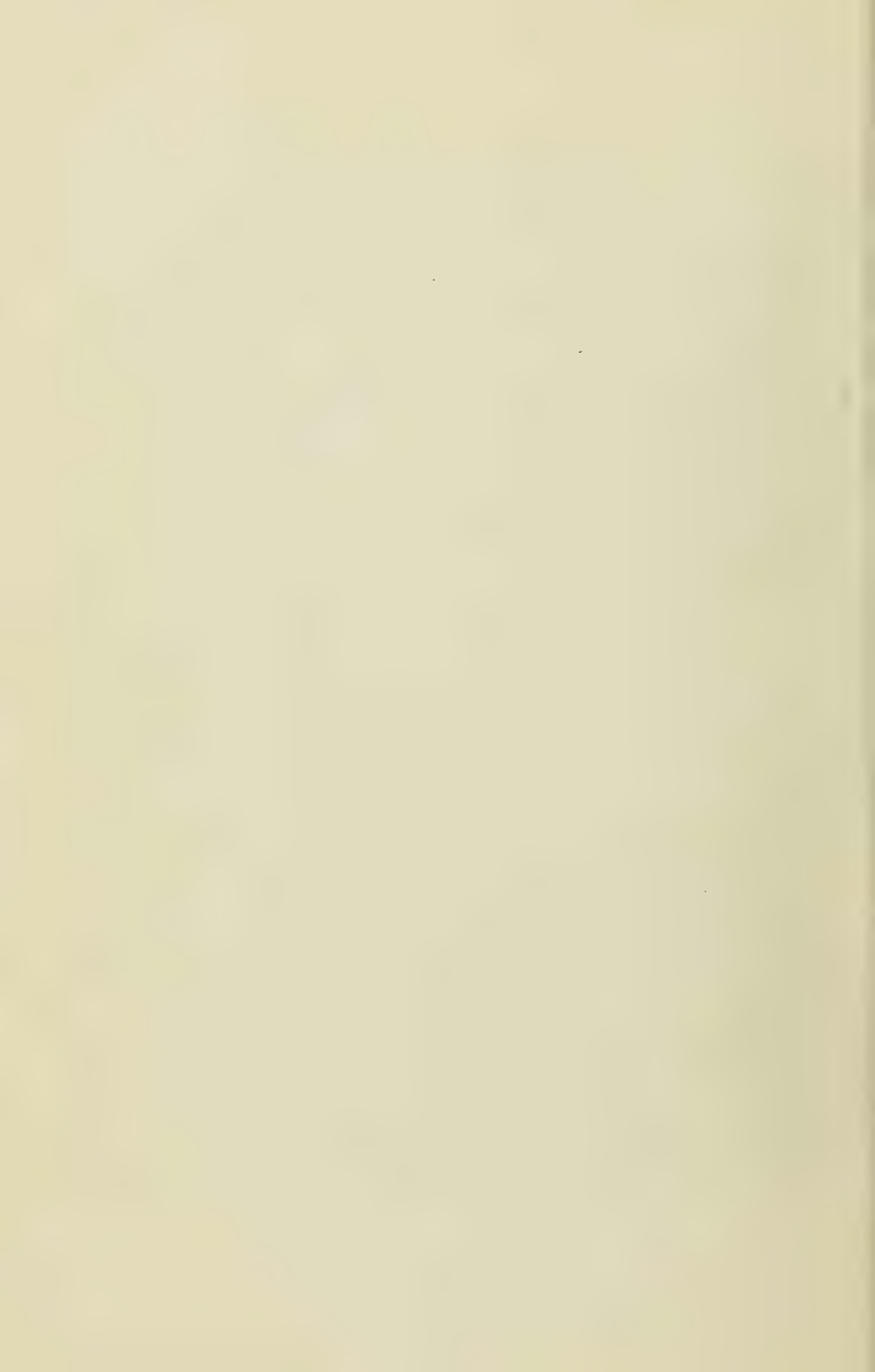
S. MYLOR CHURCH. (North Doorway).

[*J. C. Burrow, F.R.P.S.*



Photo by J. C. Burrow, F.R.P.S.

S. MYLOR CHURCH.—West Doorway.



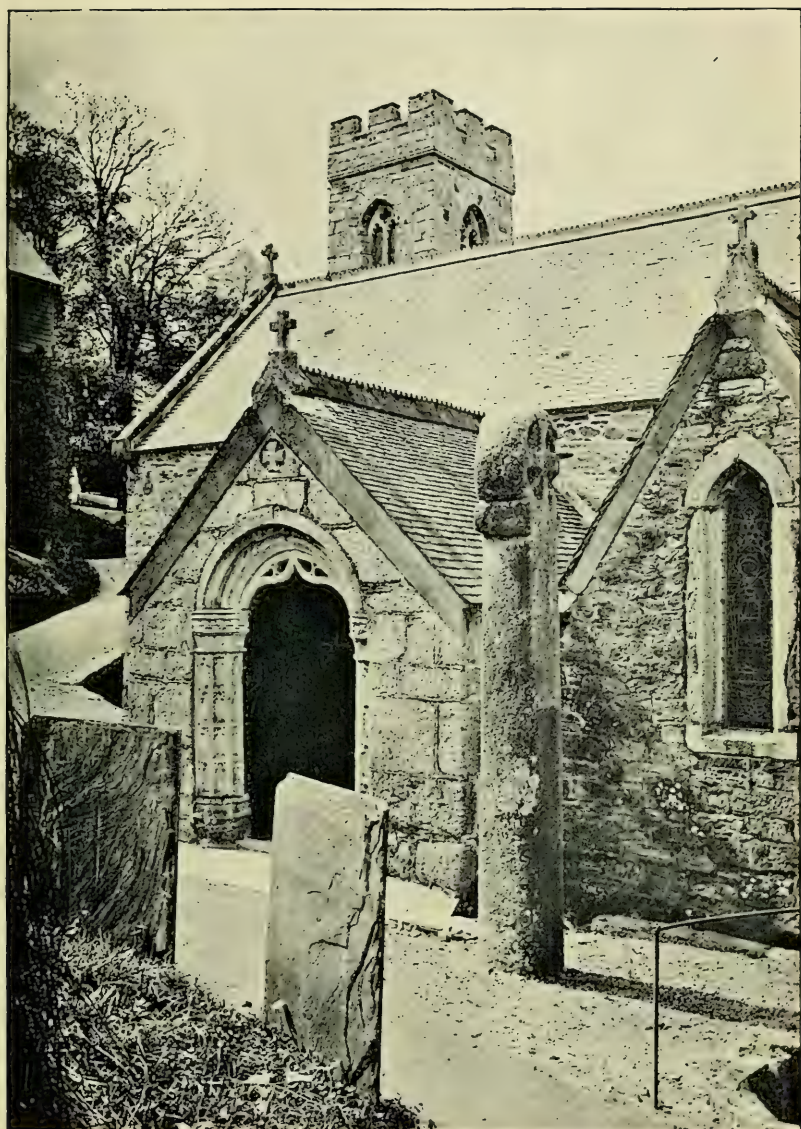


Photo by J. C. Burrow, F.R.P.S.

S. MYLOR CHURCH.—South Porch.



Photo by J. C. Burrow, F.R.P.S.

S. MYLOR CHURCH. Pillar Piscina, &c.



choose a third clerk as umpire. This matter was to be completed between the date of the agreement and Pentecost, and the Earl was to give reasonable notice to the Bishop to have his clerk ready. None of the Earl's friends, whether clerics or laymen, who were engaged in this matter, and none of the people of Cornwall were to be molested or aggrieved on the part of the Bishop or of anyone belonging to him, by penalty, at any time, or by reason of any article exhibited by the Bishop against William de Moneketone on account of any distress levied by him by the King's orders, or for defamation, or for any cause or action which the Bishop had, or could have instituted up to the present time. And that this settlement might be strictly and without default adhered to, the aforesaid Bishop gave his promise in good faith. And as to the distress he holds the Archbishop of Canterbury, or his Official, harmless in matters touching the spirituality; and matters affecting the Earl and his belongings which could be and ought to be, tried and determined in the King's courts, were to be entered on the rolls of the Chief Justices, so that he could proceed with the distress without dispute or disturbance to the permanent accomplishment and settlement of the whole of this business. In witness whereof the Bishop set his seal to this deed, together with the seals of Master John de Pontisara, Archdeacon of Exeter, and Sir Ralph de Engham, the King's Justice, at London on the morrow of St. Martin in the sixth year of King Edward (*i.e.* November 12, 1278). On the 17th of April, 1283, by an ordinance in which he recited that his predecessor Walter (Bronescombe) had planted a garden at Glasney desiring his successors to water it, and that it was difficult to carry out properly the wish of Bishop Bronescombe on account of the distance of Glasney from Exeter which prevented efficient personal government, Bishop Quivil, with the consent of the Chapter of Exeter, ordered the appointment of a resident Provost of Glasney. And since, as it is written, it is not lawful to muzzle the ox that treadeth out the corn, and to him who sows spiritual things the temporal are but a just tribute, the Bishop annexed to the Provostship the Church of Probus. Difficulties seem to have arisen over this appropriation, and on the 23rd day of February, 1288, the Bishop gave a decision against the College. On the same day the church of St,

Milor was appropriated to Glasney College, evidently as a compensation. The deed of appropriation contains the same recitals as in the deed that had granted Probus, and the profits were similarly annexed to the office of Provost.

Thenceforward we have, of course, to deal with vicars only. By ordinance dated the 9th of May, 1353, Bishop Grandisson, with the consent of the Provost of Glasney, Sir Richard de Gomersale, assigned to the Vicar for the time being a messuage adjoining the cemetery of the church, with a garden, a croft and a plot of land measuring together at least ten acres. He was, moreover, to receive the entire altilage and the small tithes, both real and personal, as well of the said parish church as of the dependent chapel of St. Laud, together with the tithe of hay and of the fishery, and the mortuaries of the whole parish, as well as every kind of obvention pertaining to the altilage of the said church. The Vicar was also to receive without let the tithe of the garb of Kerygou (*hodie*, the Creggoes). The whole of which the Bishop estimated as worth by the year £10 sterling. The great tithes, except so far as assigned to the Vicar, were to remain the property of the Provost. The Provost was to bear all burdens, ordinary and extraordinary, except the duties of the deanery of the Bishop's Peculiar Jurisdiction of Penryn, which duties were to be performed by the Vicar whenever it should be the duty of the Church of St. Melor to discharge them. The Vicar was at his own costs to cause the celebration of the Divine Offices as well in the said church of St. Melor as in the chapel of St. Laud. The Bishop made the usual reservation of a right to alter this ordinance as and when occasion should require. At the date of the Tithe Commutation "the corn and grain tithes arising from lands called part of *the Creggoes*" still belonged to the Vicar, and were so treated in assessing the amount payable to him. We do not find that any of the Vicars have been especially remarkable. Perhaps, however, the following extract from the will of one of them is worth quoting as a specimen of those documents at a time when it was very usual, especially amongst men of a puritanical turn of mind, to insert words at the commencement recognising that the disposition by a man of his property after death was a solemn and serious act. Thomas Peters was apparently a member of a Fowey family of that name,

to which the more celebrated Hugh Peters, Cromwell's chaplain, was related.* "In the name of the everlasting God, Amen, the twenty sixth of October one thousand six hundred fifty foure. I Thomas Peters Preacher of the Gospell of Jesus Christ for twentie yeares att Myloure in Cornwall though with little success to soules, being in good and perfect memory (blessed be my Lord Jesus), though having some of deathes sentences upon my body, Doe hereby constitute this my last Will and Testament as followeth: Item, I bequeath my eternall soule unto the bosome of the Lord Jesus Christ, my never fayleing advocate and Redeemer, who hath opened a fountaine of his bloud to washe it from all sinne and all uncleanness, . . . And my body to be interred over against my studdy window neare the brow of the hill neare the pathway to the diall." Then follow provisions for his children, legacies, &c., and a declaration that the will was written by one Thomas Deacon "from Mr. Peters his own mouth and by his desire." He died just afterwards at the age of 57 years. The exact position of the grave is not known. Thomas Tregosse, son of William Tregosse, of St. Ives, in Cornwall (by Priscilla, eldest daughter of Wm. Ceely of that place) took his B.A. degree at Exeter College, Oxford, in 1655. From 1657 to 1659 he was curate of his native town. In October of the latter year he became Vicar of Mylor and Mabe, from which he was ejected on the 24th of August, 1662. In September of the following year he preached in his own house at Kergilliack in Budock. He founded Baptist chapels at Trelevah near Penryn, and at Falmouth. He seems to have been a man of strong convictions, as a result of which he was in gaol at Launceston and Bodmin no less than three times during the years 1665, 1666, and 1667, the total period of his imprisonment being about twelve months. He died at Penryn, 18th January, 1671, and was buried at Mabe. His misfortunes, which seem to have arisen entirely from his having been properly ejected from a

* Though related to the family, Hugh's name was not originally Peters, which name he assumed. He was the son of Thomas Dirkwood by his wife Martha, formerly 'Treffry. The Fowey Parish Register contains an entry—"Hugh son of Thomas Dirkwood was baptised the 27th June, 1598," and in the margin some later hand has written "Otherwise Hugh Peters, Chaplain and adviser of Oliver Cromwell, beheaded by Charles II. on Tower Hill."

church whose doctrines he did not hold, earned him the reputation of a martyr, and, as such, worthy of a biography, which was accordingly written by one Theophilus Gale, and published in London in the year of his death.* Wesley refers to him in his Journal under date 4th September, 1775: "The people in general here (*i.e.* at St. Ives), excepting the rich, seem almost persuaded to be Christians. Perhaps the prayer of their old pastor, Mr. Tregoss, is answered even to the fourth generation."

Mylor was one of the Bishop's Peculiars, which, with all other exempt jurisdictions in the Diocese of Exeter, were abolished by order in Council of the 22nd of February, 1848.

Of the chapels in this parish we have not discovered as much as we expected. In 1412 (18th Feb.) William Bodrugan and Joan his wife were granted a licence for an oratory in their manor of Restranget (*hodie* Restranguet). There is still a field on the estate measuring about half an acre, known as the Chapel field, and on which graves have been found, suggesting that this was a chapel of sufficient importance to have its cemetery. It is tithe free. Some of the popular histories refer to this burial ground as having belonged to a religious house and as having been in some way connected with a chapel in Feock. This apparently has no foundation in fact; certainly there was not a religious house here at any time.

There is still a private chapel in the mansion of Carelew, and we have little doubt that there was one there from very early times; but we have been unable to trace the licence. According to Hals, Carelew passed in the time of Henry IV. to Richard Bonithon, second son of Simon Bonithon, of Bonithon, by marriage with Isabella D'Angers, one of the co-heiresses of James D'Angers. Just before this time, viz., on the 5th of June, 1397, Simon Bonithon and Eurinus his son obtained licence for an oratory, but where is not stated. On the 15th of November, 1402, licence was granted to Eurinus Bonithon and Sarah his wife, for all their mansions in the diocese. But we cannot find that either Simon or Eurinus, who were probably the father and brother respectively of Richard Bonithon, ever held Carelew.

* See *Bibliotheca Cornub.*, p. 759, and the numerous authorities there referred to.

There is said to have been a chapel at Trefusis in what is known as Kersey Field, but we can find no trace of it except in tradition. The presumption is, of course, strong for the existence of a chapel in such an important manor. As already mentioned, the bell in the parish church is stated to have come from here.

The church of St. Peter at Flushing with nave, apse, north porch, and small western turret, all in imitation of Norman work, was erected in 1841, opened on the 2nd of February in the following year, and consecrated in the ensuing August. Flushing was constituted a separate district in July, 1884. Its register's date only from 1873. The Vicar of Mylor for the time being is the patron.

At Mylor Bridge is a very pretty little Mission Room erected in 1892, a former Mission Church having been at the same time converted into a schoolroom.

But the most interesting and important chapel connected with Mylor is the present church of Mabe. It was a Parochial Chapelry dependent on St. Mylor, from which it was only separated in 1868. In the Taxacio of Pope Nicholas IV. we find "The Church of Saint Milor with its sanctuary," taxed at £6 13s. 4d. Apparently there was here, as at St. Buryan, a sanctuary which was not merely the sanctuary commonly so called, namely the portion of the Glebe on which the church and the rectorial buildings stood. However, Hals read the word *Sanctuario* as *Sacello* and tells us that it meant the church or chapel of Mabe. There is, as a matter of fact, no mention of Mabe in the Taxacio at all, though it was no doubt included in the value. The Taxacio, as a rule, did not name the chapelries, but in the *Inquisitio Nonarum* of 1340, we find the church of St. Mylor and its dependent chapel of *St. Laud* commissioned together. This dedication is, as far as I am aware, the only one recognised in the earlier records. In the *Valor Ecclesiasticus* of Henry VIII. and other comparatively late documents, it is called *Lavape*, which word, and that of Mabe, have from the time of Hals to the present been productive of more wild guessing than almost any other, and when all have said their say, we are no nearer a conclusion than before. The most frequent explanation is that the name means the Holy Son, that is St. Mylor, son of

St. Melyan, and that gradually the patronage of St. Mylor got transferred to the present church of that name, which the supporters of this story gratuitously assume to have been previously dedicated to his father. St. Melyan. None, as far as I am aware, offer the slightest evidence in support of this dedication, or of St. Mylor ever having been known by the fanciful name of the "Holy Son." Possibly it means no more than that this is a daughter church to Mylor.

From Bishop Stapeldon's Register we learn that on the 9th of March, 1309, he ordained several youths to First Tonsure. It is unlikely that the Bishop would have held an ordination at so remote and small a parish unless something more important had taken him there, and what that was we learn from a document of Bishop Stapledon's time copied on a blank page at the end of Bishop Brantyngham's Register. It is headed "Respecting the Chapel of St. Laud, near Penryn, in Cornwall." It proceeds to recite the appointment by deed dated at Penryn on the 8th of March, 1309, and sealed with the seal of the Peculiar of Penryn, of Walter de Carnduyou, as Proctor of John de Trenewytha, Geoffry de Anter, Nicholas de Tremoghe, and the other parishioners of the chapelry of St. Laud, which was dependent on the parish church of St. Melor, and had been so time out of mind, to negociate on their behalf for the dedication of their chapel and its cemetery. It then recites that Walter de Carnduyou had attended in his capacity of Proctor before the Bishop when conducting a visitation in the county, and had humbly prayed that he would deign to consecrate their chapel and cemetery, assigning many reasons why such a course was proper. Carnduyou pointed out that the chapel was four miles from the parish church, and that many dangers threatened and occurred to those who carried bodies thither to be buried, as well from the foundrous condition of the roads as from the frequent floods. The Bishop having asked the Provost of Glasney, the rector of St. Melor, if he saw any valid objection to the course proposed, was advised that it might be properly carried through, provided the subjection of the Chapelry to St. Melor was not interfered with. Which subjection was to be acknowledged by the yearly payment of 12d. to St. Melor on the feast day of its patron saint, and for which payment twelve responsible men of the Chapelry

were to bind themselves and their heirs, and which obligation might be enforced by the Official of the Peculiar Jurisdiction of Penryn without legal process. The parishioners of St. Laud were bound to the maintenance of their own church including the Chancel, while, at the same time, they were left still liable for the cost of keeping up their part of the cemetery at Milor, to which church their mortuaries were still to be paid as before. The Bishop granted the parishioners' prayer on these conditions, and executed the deed at Penryn, on the Sunday next after the Feast of Saints Perpetua and Felicitas (*i.e.*, 11th March 1309). It was no doubt to carry out this consecration that he had been at Mabe two days previously.

Although situate inland, the prospect from this church is in its way as lovely as that which can be seen from its parent-church of St. Mylor. Entering by a pretty shaded lane, from the high road, as soon as you have gained the churchyard you have a distant and uninterrupted view of (and beyond) Falmouth Harbour and away up the valley of the Fal. The building itself is not of any especial interest having been, with the exception of the tower and porch, rebuilt in 1869 after serious injury by a thunder-storm in 1866. A very good description of the church as it was before this unfortunate accident may be found in the second volume of the Journal of this Institution. The rebuilding has been carried out on the lines of the former building, except that the great buttresses which formerly stood against the wall, have not been replaced, being no longer necessary, and that the north doorway has been omitted.* The former windows have been repaired and replaced, the east window of the Chancel being a small three-light, with tracery consisting of two quatre-foils having ornamented cusps, those of the south aisle being three-light Perpendicular windows, those of the north being two-light Perpendicular windows varying alternately in height and design.

The south porch is of interest, though of little beauty. Its outer arch is of granite, four-centred under a square head, the arch and jambs being ornamented on the outside with a rude

* This doorway had a low pointed arch, arch and jambs being moulded with broad hollow chamfer, ending near the bottom in a pyramid stop. It is now preserved in a garden near by.

cable moulding, and on the inside with a series of large (apparently) fleurs-de-lys in vases. The inner door is of Caen stone, and is said by tradition to have come from Glasney College. It is segmental under a square head, with I.H.S. in the western spandril, and in the other a Greek cross within a circle. Both arch and jambs are enriched with mouldings of cable and foliage. Over the outer arch is a rectangular niche for a saint (or sun dial), and over the inner doorway is a saint's niche with a foot-bracket. In the south east corner is a mutilated rectangular stoup.

The interior of the church is disappointing, owing largely to the fact that the two aisles extend to nearly the full length of the nave and chancel, and that there is, now, no screen, as of old—nothing to break the square appearance which this gives to the building. The aisles are each separated from the centre of the church by an arcade of six lofty four-centred arches each of two orders formed of squares, the angles of which have been cut into cavettos, and all carried on slight and plain octangular pillars. There are, however, a few objects of interest still remaining. In the south wall of the chancel is a pretty piscina with credence-shelf above, under a segmental arch within a square head; and just west of this an aumbrie,* in which were found the alabaster fragments referred to elsewhere in this paper. In the north wall is a sedile under a four-centred granite arch, arch and jambs being moulded with a single cavetto, with a pyramid stop at the foot of each jamb.

The rood-stairs still remain in the second bay of the south wall, and the opening remains over the south arcade.† In the east wall of the north aisle, between the window and the south corner, is a niche containing what is apparently a fragment of the canopy of some tomb and below it a small piece of a shaft.

* The measurements are, piscina recess 20 in. high, $14\frac{3}{4}$ in. wide and 16 in. deep, the credence shelf $5\frac{1}{4}$ in. from the top. The aumbrie is $16\frac{1}{2}$ high, $15\frac{1}{2}$ wide and 14 in. deep. The sedile $47\frac{1}{2}$ in. high and 37 in. wide.

† The curious shape of the rood-loft opening over the arcade which is commented on and illustrated by Mr. Whitley, in vol. 2 of the Journal of this Institution, arose apparently merely from the plastering. It is a frequent mistake to suppose that these openings always gave access to the loft; its measurements often are such as to make this impossible, as, say, in the case of St. Mylor.

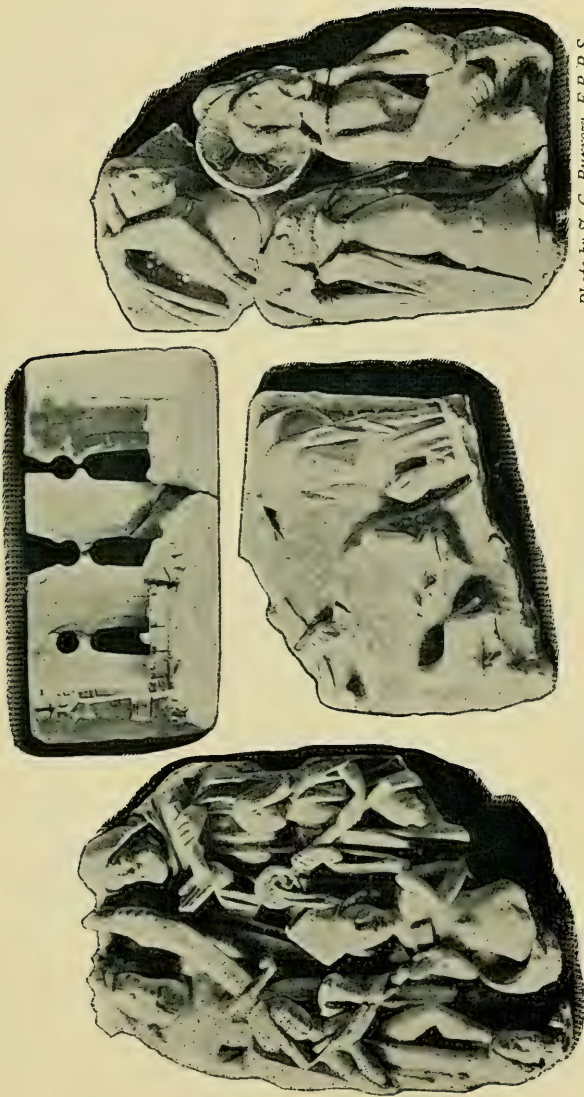


Photo by J. C. Burrow, F.R.P.S.

ALABASTER FRAGMENTS AT MABE CHURCH.

(Numbers 1, 2, 3, & 5 in text).



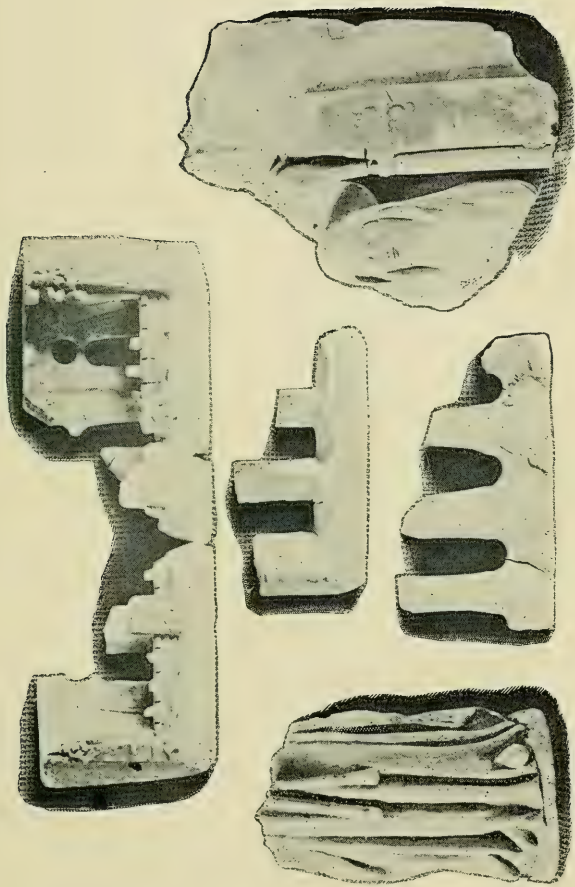
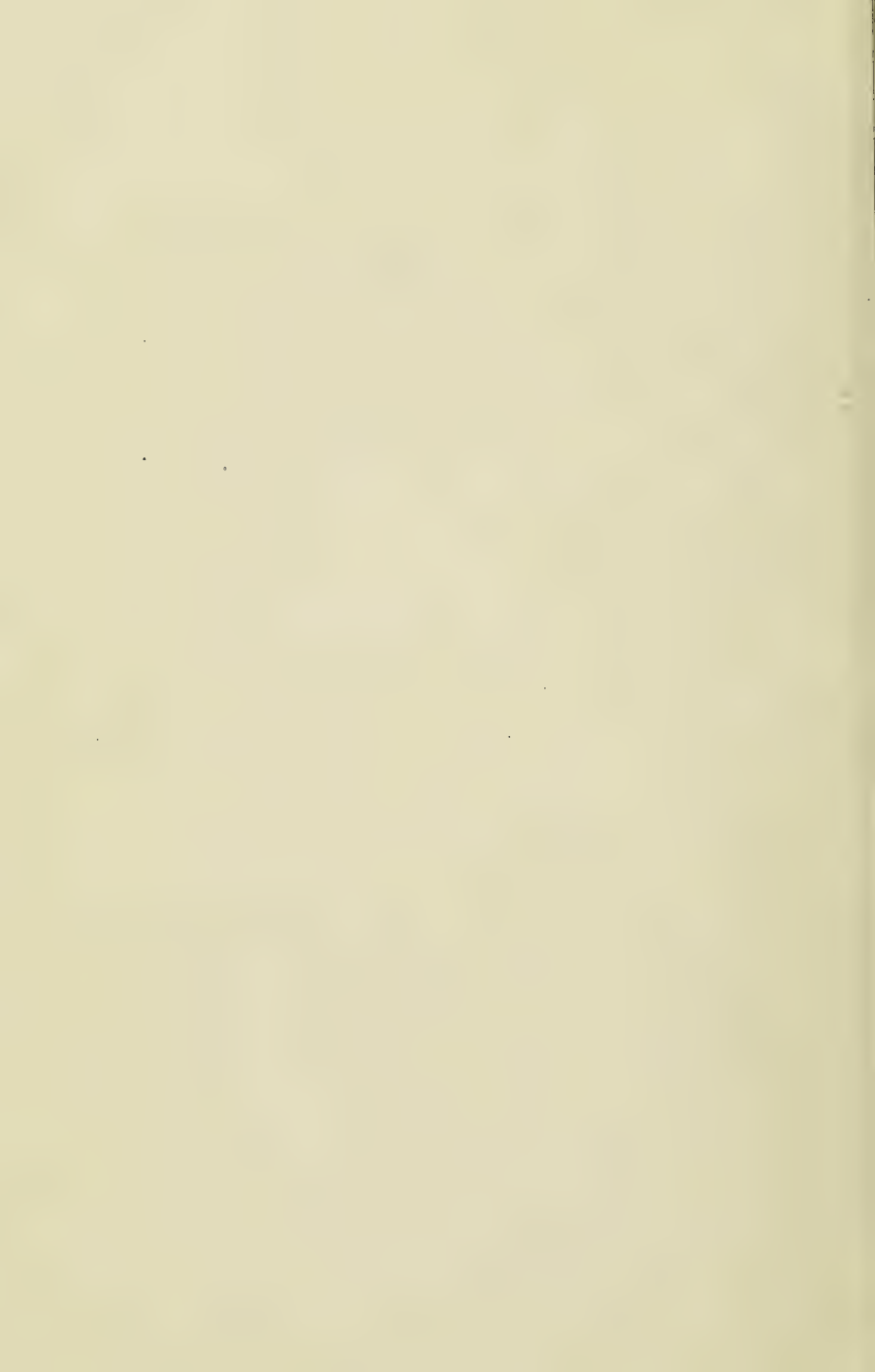


Photo by J. C. Burrows, F.R.P.S.

ALABASTER FRAGMENTS AT MABE CHURCH

(Numbers 4, 12, & 13 in text).



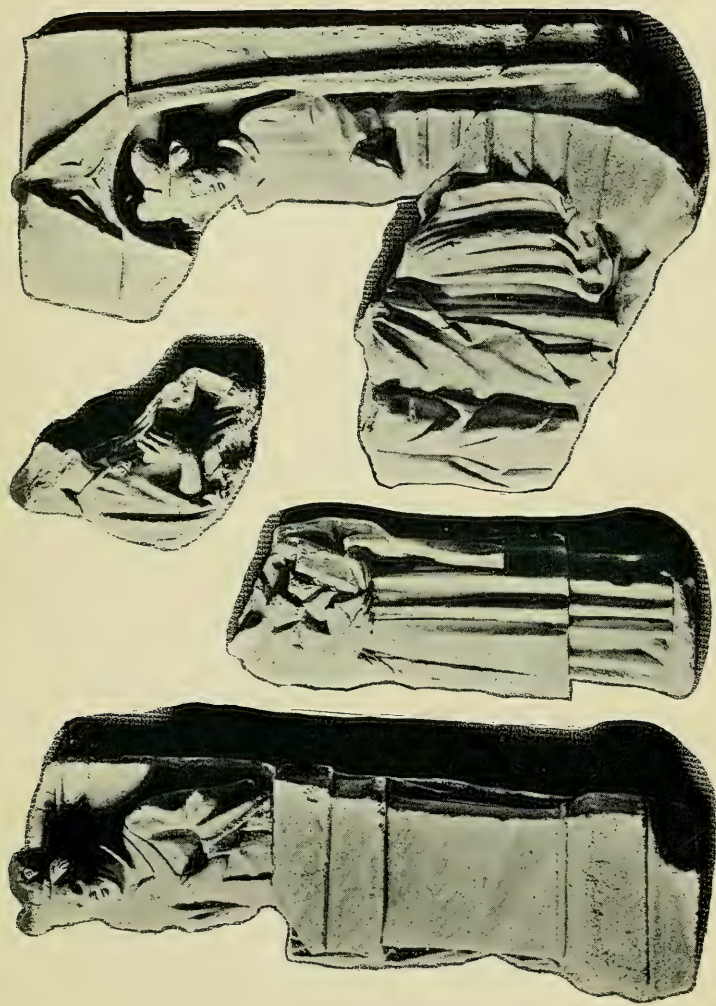


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ALABASTER FRAGMENTS AT MABE CHURCH.

(Numbers 6, 7, 11, & 14 in text).



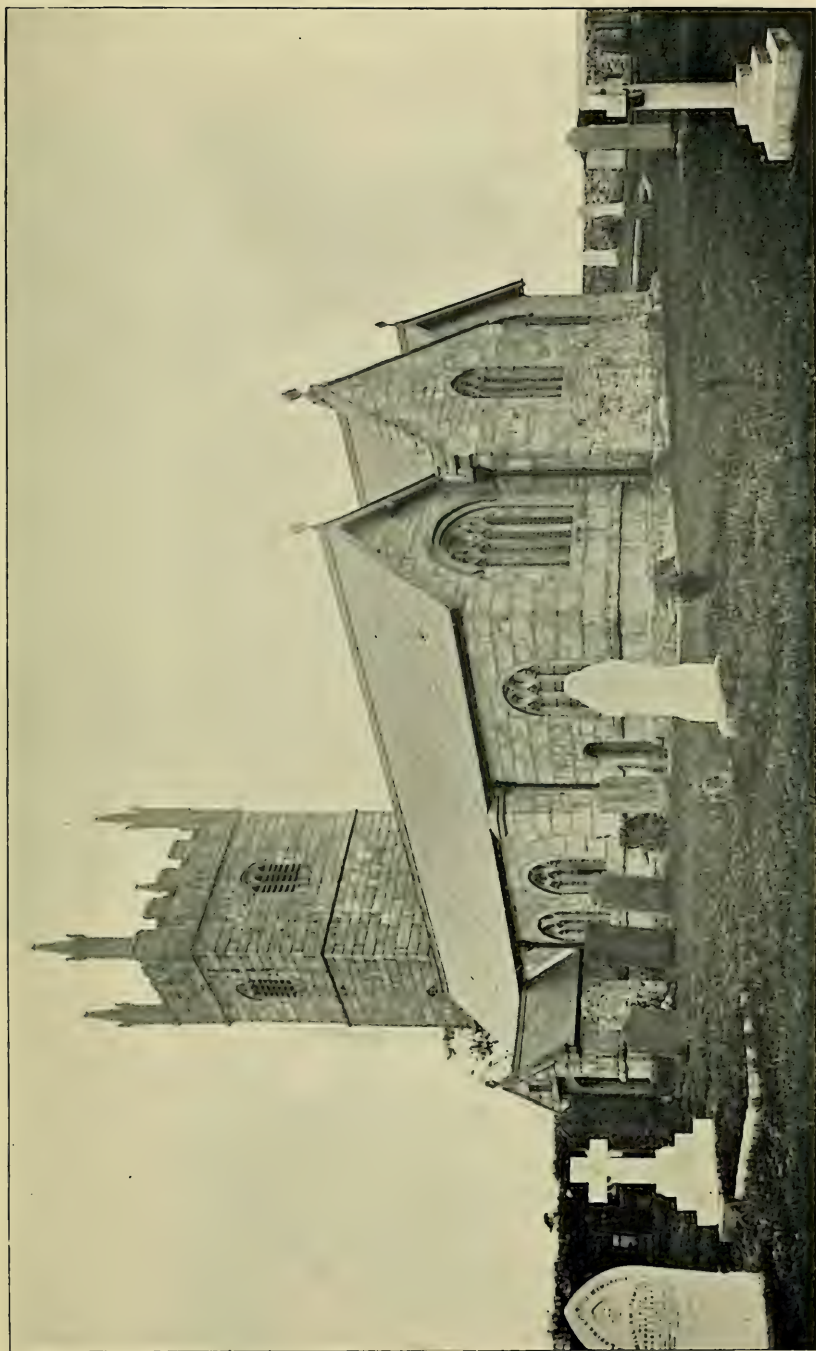
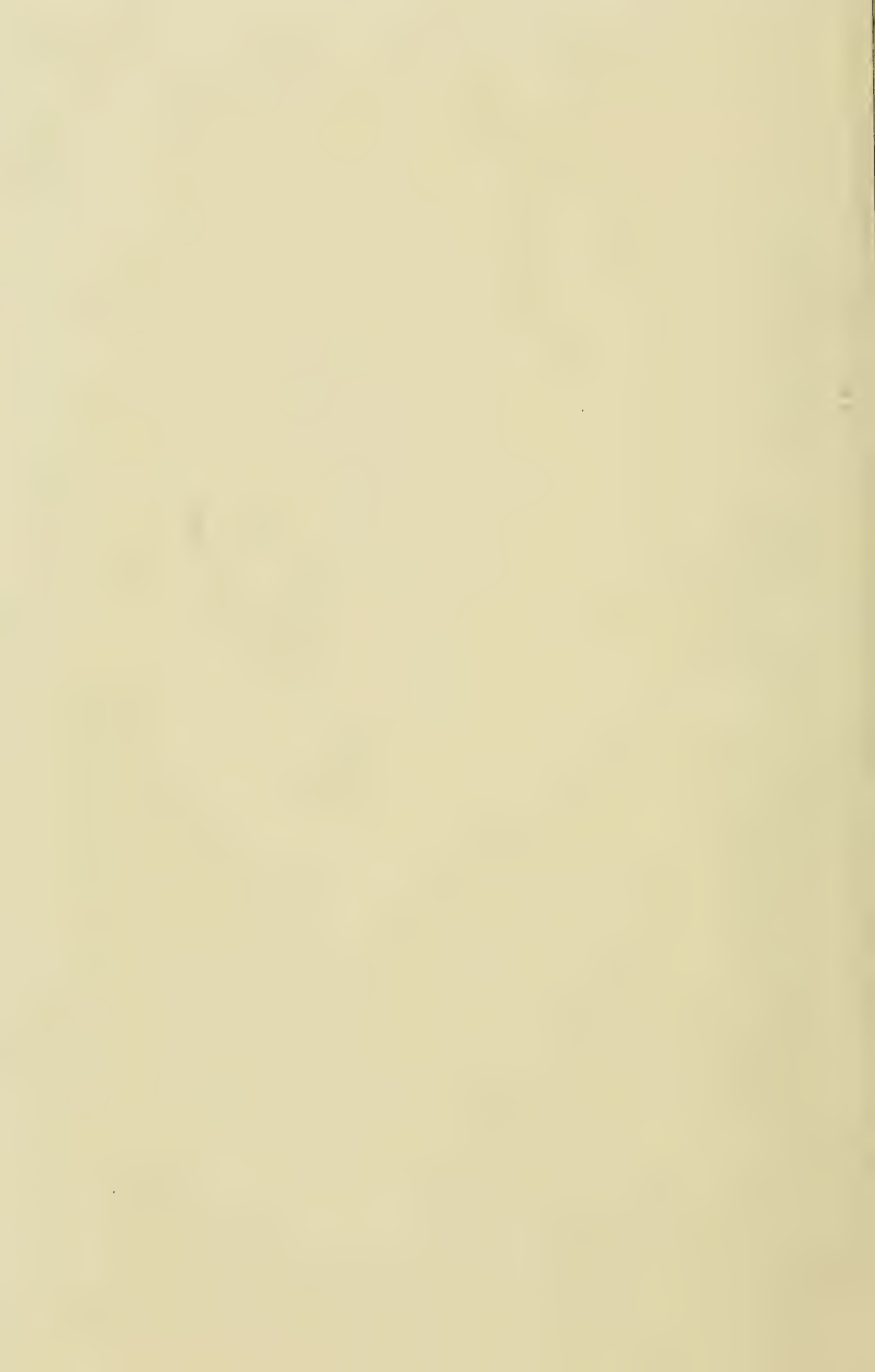


Photo by]

MABE CHURCH (from S.E.)

[F. C. Burrow, F.R.P.S.]



The whole of the furniture of the church is of the very plainest description; the benches are of pine, the open roof is of pine, and the floor is laid with common kitchen tiles. Seeing how little of beauty and interest has been left in the building, we cannot too much deplore the fantastic piety which has led to the burial of the former font beneath the chancel, and the substitution for it of a plain piece of octagonal granite. Our regret at finding so little left of the old ornaments and furniture is increased by the great beauty and interest of that little. In the vicarage are preserved a most interesting collection of twenty-two small fragments of alabaster which are probably portions of the reredos. They were discovered built into the aumbrie, and are now carefully preserved until opportunity shall occur of properly mounting them.* These fragments when pieced together represent:—

1. A Bishop being put to death. The cauldron in which the Bishop stands is red on the outside and black within, the ladle is filled with a black fluid (probably representing pitch) a stream of which falls on the victim's body where it has left several patches, making his skin resemble the ermine cloak of the King, the spots on which are also black. The Bishop's mitre is of white and gold with a green lining, his hair is gold; the King's hair is black as is also that of the (?) notary, while that of the torturers is red. The King's sword-hilt still retains its gilt, and his cloak, as also the notary's gown, show that they were once edged with gold and lined with red. The costumes of the executioners have gold edgings and pale blue linings. In no case is any trace left of colour on the outer surface of any of the garments except the gilt edging already referred to. On the (spectator's) left a torturer is holding the Bishop down with a sort of shovel (coloured red). The back ground of this piece is gilt. This probably represents the tormenting of St. Erasmus under Diocletian by whose orders he "was beten with staves and with plummettes of lede, and after rosyne, brymstone, pytch, lede, waxe, and oyle were all boyled togyder and cast upon his body, and than was he put to many varyaunt and horrible torments, whiche all in Chryst he vanquysshed" (The Martiloge

* This affords an admirable opportunity for some munificent person.

of Sion (Henry Bradshaw Society) 87).* Height, 11 inches; width, 8 inches. Two wires.†

2. A female saint (probably St. Genevieve) with casquette nimbus, and some sheep. Here again the background is gilt, except on the hill on which are the sheep. This is dark green sprinkled with an ornament formed of five white spots encircling a red spot. This last-named background is of interest as being identical with that which is characteristic of the heads of the Baptist, which Mr. St. John Hope (*Archæologia*, vol. lii, part 2) has shown to have been produced at Nottingham between 1491 and 1499. Probably these Mabe alabasters are cotemporary with the beautiful head of St. John at St. Michael's Mount.‡ Height, $5\frac{1}{2}$ inches; width, $6\frac{1}{2}$ inches.

3. The Scourging of Christ. This is formed of two fragments (formerly three, but two have been clumsily joined, as may be seen in the illustration). The background of this is partly gilt, ornamented with groups of dots, sometimes in circles of five with a central dot, and sometimes in circles of six without any central dot, and partly green with groups of white and red dots as in No. 2. It may well be that in every case the central dot was once red, and that the colour has rubbed off. The colour on the figures has all disappeared, except that gilt still adheres to the hair and beard of Christ, and that the garments of the scourgers have red linings and traces of gilt edgings. The nimbus of Christ is casquette-shaped, with an ornamentation of white lines on a grey ground, and a general background of red. Height, 11 inches; width, 6 inches. One wire (in lower fragment).

4. A saint with nimbus in a doorway. (?) Raising of Lazarus. The background is red, the door and hinges brown, the nails and the line dividing its timbers being a very dark brown with a distinct metallic sheen that suggests that they were once bronze colour. The door is opened back against a wall of salmon-coloured stones divided by lines of pale yellow, which

* I am indebted to Mr. St. John Hope for this reference and for many suggestions respecting these fragments generally.

† i.e. There is that number of latten wire loops affixed to the back.

‡ See article on St. Michael's Mount in the last number of this Journal.

were probably once white. The roof was divided by white lines. The only other colour remaining is the black in the saint's hood. Height, $8\frac{1}{2}$ inches; width, $6\frac{3}{4}$ inches. One wire.

5. A building. This is formed of two fragments. The roof is covered with red ivy-shaped leaves, the supports red, yellow and gold. Height, $4\frac{2}{3}$ inches, width 11 inches. One wire in each fragment.

6. Woman with hands clasped. Background red, the woman's cloak has a blue collar and lining, with a gold brooch and edging. Her hair is gold. Height, $5\frac{3}{4}$ inches, width $4\frac{1}{2}$ inches. One wire.

7. Priest in pulpit. This is formed of two fragments. The wall behind the priest is uncoloured, but there are white lines between the stones, and a gilt string-course. Behind the pulpit is a background of red drapery, with gilt edges. The pulpit has no colour, except traces of a black star-like ornament on the sides and base. The extreme base has the green ground and spot ornament already described under No. 2, but the red of the central dot is very faint. The pulpit is much hollowed out at the back. The priest has a red cap with gold four-leaved diamond-shaped flowers on each side, and gold braid down the centre and round the bottom edge. There is no colour on the vestment except red on the inside of the sleeve (if it is a sleeve), and across the breast and down the front of the outer vestment (? name). This scene may perhaps represent The Presentation of Our Lord in the Temple on Candlemas Day. Height, $9\frac{1}{2}$ inches; width, 4 inches. One wire (behind pulpit).

8. Two fragments, of which apparently the bottom and side were outside edges. Red with grey lines crossing each other diagonally. The moulded respond on the right has traces of brown and green. Height, 3 inches; width, 6 inches.

9. Two fragments, about 3 inches long and 1 inch wide, without colour.

10. A fragment having no colour and apparently the back only of a thicker stone.

11. Priest in pulpit at head of flight of nine steps, with the headless bodies of three listeners.

The wall behind the priest in black ; the trefoil in the gable above his head is green with white lines running the long way of the foils. The roof shows traces of red tiles. The wall is salmon-colour with white lines between the stones. The right side of this piece was an outside edge, and its gable is ornamented to correspond with the front gable. The priest's head-gear is similar to that in No. 7, except that the ornament on each side is a large daisy-like flower with white petals, and having the eye formed of a gold dot with a surrounding circle of black. There are traces of gold on the collar of his garment, and the inside of the (?) sleeve shows traces of red. The steps leading to the pulpit show red and white splashes, but the rest of the ornament is gone. It apparently represented a carpet. The robe of the figure to the (spectator's) left was light blue with gilt edge.

The next figure had a robe with gilt edge and gilt ornamentations; indeed, its outer surface was possibly all gilt. The inner side of the robe was red.

The figure on the (spectator's) right was dressed like the central figure, but there is much less of the colour remaining. One foot is on the stairs.

This scene is in 3 fragments, there being 1 wire in the top fragment and 2 in the bottom. Qu. the presentation of the B.V.M. in the Temple. Height, $16\frac{1}{2}$ inches; width, $11\frac{1}{2}$ inches.

12. Fragment of a female saint, having a red robe with gilt edge, gilt shoes reaching half way back over top of feet. The ground is ornamented with groups of small gilt dots. The cords hanging in front are tasselled. Height, $6\frac{1}{4}$ inches. Hole for a wire, but wire gone.

13. Four fragments. Red divided by cross diagonals with white ornamentation. Front of parapet and respond and pillars green and gilt.

The piece when whole was a separate stone having an outer edge on each side. Height, $4\frac{1}{2}$ inches; width, 11 inches. A wire in each of outside fragments.

14. St. Stephen in albe, amice, dalmatic and fanon. Fanon dark green. Dalmatic, apparently green with gilt border. The lower edge of dalmatic beautifully embroidered below the gilt border, but the colouring gone.

Whatever the motive which led to the treasuring up of these pieces of stone, we have very good reason to be grateful for their preservation.

The plate used in the services of St. Mabe is good of its kind, but quite recent. Preserved in the vicarage, however, are some older vessels of peculiar interest. The first to notice is an Elizabethan Communion Cup with paten cover, of the ordinary shape and design of that period, with narrow fillets interlaced and enclosing a scroll of foliage, the knop of the cup having a series of the well-known hyphen marks, and the foot of the paten bearing the legend "Anno Domine 1576" (sic). These two beautiful vessels are worn to an extreme thinness, and have, moreover, been very badly served. Another very beautiful vessel is a tazza dated 1577, and which I do not remember to have ever seen referred to in any notice of Mabe Church. The bowl is engraved on the outside with the legend, "I. Worth to the Church of Mabe," in characters of the 18th century and with his arms. Probably, I. Worth was the man of that name who purchased Tremough, in this parish, in 1703. On this vessel are the easily recognised fillet and scroll of Elizabeth's day. In the centre of the bowl is what is probably a head of Medusa. On this vessel, Mr. Wilfred Cripps writes: "The tazza is a very interesting specimen. I cannot quite make out the maker's mark, but I think there is no doubt about the date of it being 1577. I know of several just of that period, and all very much alike,—the style a little Dutch—I know of quite a number of such tazze in Holland." Mr. Cripps names in his letter other churches where these secular vessels are used as chalices, and adds that the Duke of Cambridge has one dated 1579, almost exactly like this of Mabe.* The only remaining vessel other than the recent set already referred to is an old flagon, bearing the Exeter stamp of 1750, and inscribed: "Given to the Church of Mabe by Iohn Taylder, Gent., 1751."

The detached granite tower at the west end of this church is one of three in West Cornwall (St. Mawgan and St. Anthony being the others) which have the same peculiarity as those of

* The weights of these three vessels are: Tazza 11 oz. 6 dwts.; Communion Cup 6 oz. 12 dwt.; Paten Cover 2 oz. 6½ dwts.

the Lizard district, of being broader North to South than they are East to West, but, unlike the Lizard towers, they are of three stages, each receding slightly from the one below it. The belfry windows are each of three lights with quatre-foils in the head, the window above the door of four lights, of Perpendicular date, but of no great beauty. The western doorway consists of a four-centred arch under a square label, finished off with poorly-cut human heads. The spandrils are ornamented with sprigs, and the mouldings of the arch and the jambs are filled with knobs. The best part of the tower is the pinnacles, which are very prettily crocketed, with four sub-pinnacles also crocketed and curving gracefully outwards. The pinnacle shafts are also effectively moulded.

There are five bells, all of them recast during the last few years.

The tower arch is carried on slender shafts with badly-carved heads as capitals, the work probably of the same man as the heads on the label of the tower-doorway.

ON THE OCCURRENCE OF FLINT FLAKES, AND SMALL STONE IMPLPMENTS IN CORNWALL.

By FRANCIS BRENT, F.S.A.

[Continued from the Journal of the Royal Institution of Cornwall, No. xxxii.,
Vol. 9, 1886.]

PRADANACK MOOR, NEAR MULLION, LIZARD.—Here are traces of very many hut circles indicating the presence in former years of a large village, or encampment. The stones forming the walls of the circles have, in almost all cases, been carried away to construct new walls, but the marks or scars where the circles stood are still distinctly visible: many hundreds of flint flakes have been picked up on the Moor, and I also have found many good and perfect flakes.

POLURRIAN HEAD, NEAR MULLION.—An ancient camp once was situated on this headland, similar to that at the Logan—the ditches marking off the enclosure are still to be seen—the cliff on all sides towards the sea is perpendicular and inaccessible for assault—on the land side, and from the adjoining fields flakes and cores and pieces have been collected by myself in considerable quantity, the cores and fragments indicating that the flakes and arrow-heads—for some of these have been found—were manufactured on the spot from stones brought from a distance, mostly from the greensand district.

ST. IVES.—Near the old Battery rock, in Portreath Bay, I have met with a few broken flakes and pieces.

LELANT TOWANS.—A more unlikely place than this for flakes can scarcely be conceived, the Towans of blown sand covering nearly the whole coast from Carbis Bay to Lelant, at one spot. However, near Lelant Church, the sand has been blown away, leaving the bare rock exposed, having only a slight sprinkling of coarser sand. I found very many flakes and pieces on this spot, and under somewhat similar circumstances.

ST. ENODOC, NEAR PADSTOW.—Near the ancient church of St. Enodoc, at Rock, and amongst similar Towans, I met with many flakes.

OBELISK HILL, TREVOSE HEAD, TREVONE, PENTYRE, STOPPER HEAD NEAR PADSTOW.—On the hills and adjoining fields many scrapers of flint, flakes, cores and pieces have been found, mostly composed of flint from the greensand.

CONSTANTINE.—On bare spots near the old church I have found cores and pieces of flint.

BUDE.—Along the cliffs on the coast, and extending almost from Widemouth Bay to Hartland Point, are the remains of numerous barrows. They are all, more or less, in a ruinous condition, as the cliffs are crumbling away, and the barrows, with their contents, are falling down their sides. Amongst the remaining soil of the barrows, and in the crevices of the cliffs, where accessible, I have found very many flakes and pieces, and when, spite of their ruinous condition, I could obtain access to the interior, I have found many specimens, indicating, I think, that these flakes were buried *with* the remains of the dead. From the beach below I obtained many flint pebbles, probably the unused stock of the prehistoric artificer of the neighbourhood—very few of these showed signs of having come under man's hand, although some had been broken as if in preparation for flakes to be struck off from them.

A few years since a large stone-lined cavern was discovered by the quarrymen working on the cliff above the sea, it was composed of square flat stones, but contained no relics of any kind, as far as I have been able to ascertain. Most of the stones were removed to the churchyard of Poughill, where they have been erected and form a monument near the porch of the churchyard.

BOSCAWEN-UN.—Near the great Circle, and where the rock, known as the Treasure Stone, once stood (it has now been removed, and probably destroyed), I have found some good and perfect flakes, and these were in the matrix or hollow which once contained the stone. These possibly may have

slipped down by the side of the stone, and so become buried and probably were never immediately under the stone. The flakes were composed of flint from the greensand, but one was a pretty yellow flint, resembling calcedomy and semi transparent.

KYNANCE DOWN (FURTHER).—On Kynance Down I found two almost perfect arrow-heads, one of these is of an unusual form. The large Barrow which once stood on this Down has been torn down and the stones removed.

The material of which the flakes from Kynance as well as from Goonhilly and Pradannack mostly consists, is cherk, probably drawn from the valley of the Axe, Devon, and is of a brown colour, and opaque.

MACRO-LEPIDOPTERA OBSERVED AT GODOLPHIN.

BY A. J. SPILLER.

This list is very incomplete as I am more of an observer than a collector, but I should think the district is rich in Noctuæ, but very poor in Bombyces. The absence of woodlands accounts for the scarcity of many species, notably amongst the butterflies. Only the most interesting species observed are here mentioned, but as I know *all* the species of British Macro-Lepidoptera, the statements that follow may be accepted as strictly accurate.

Argynnis Paphia:—Occasional specimens in lanes, &c., having possibly wandered from its head-quarters Trevarno Wood, Sithney, where it is fairly common. Common in a small wood at Cury Cross.

A. Aglaia:—Rare on Tregoning Hill. One at Nancegollan. Common at the Lizard.

A. Selene:—Tregoning Hill, rare. Also at Tremearne Cliffs.

Satyrus Semele:—Common on all the heaths.

Pyrarge Aegeria:—Plentiful in all the lanes; triple brooded; seen frequently in March.

P. Megaera:—Also triple brooded here, which is very remarkable. Double brooded up-country. Broods found (1) early May, (2) July, (3) October.

Vanessa Cardui:—Breeds here every year; in 1894 I noticed at Tremearne Cliffs hundreds that had just made the passage of the Channel; they were exhausted and had a washed-out appearance and were easily picked from the grass-stems without resistance. Occasional stragglers were flying in from the sea; they seemed to rest as well on water as on land.

Lycaena Argiolus:—Fairly common; earliest date March 24th.

L. Aegon:—Common on heaths; very extraordinary vars. of the females occur here.

L. Agestis:—Not very common here; most plentiful at Praa Green.

Thecla Quercus:—Rare. Fly round oaks at Godolphin.

T. Rubi:—Seen two.

Colias Edusa:—Occurs every year; and like *V. Cardui* I believe breeds here regularly, but is occasionally reinforced by immigrants from the Continent. Very plentiful in 1897, when I took 40 in one morning at Praa Green. Last year it was quite common in clover fields in this parish.

Smerinthus Ocellata, *S. Populi* and *Sphinx Ligustri*:—Seen larvæ of all three.

Acherontia Atropos:—Larvæ seemed to be plentiful in Potato fields, 1899.

Macroglossa Stellatarum:—Very common 1899; doubtless many were descended from immigrants to this country in June, at which time I noticed very many new arrivals in the shape of worn specimens.

Trochilium Apiformis:—Only seen one moth, but judging from the galleries in the trunks of poplars I should think it very common.

Ino statices:—Seen a few in the meadows.

Zygæna trifolii:—This local and gregarious species is abundant in a field at Kirton, in the parish of Crowan.

Z. filipendulæ:—All over the district.

Lithosia griseola:—A few.

Diacrisia Mendica:—Females occasionally seen; they fly (after impregnation) in the afternoon and deposit ova after their flight.

Arctia Villica:—Found here every year.

Bombyx Roboris:—Very common.

B. Rubi:—Very plentiful on Godolphin Hill. The larvæ in Sept. and Oct.; the moths at the end of May.

Saturnia pavonia:—Moths may be seen flying on May afternoons; they are not very common; the larvæ occur on Tregoning Hill.

Leucania Conigera:—Common.

Neurona popularis:—Very plentiful in August at light.

Melanchra cespitis:—Rare.

M. serena:—Common; resting on tree trunks in June.

Luperina Testacea:—Abundant.

Epunda Nigra, *E. Lichenea*:—These two scarce moths are fairly common here.

Panolis Piniperda:—Amongst the Scotch fir at Godolphin; the moths come to Sallow blossom in that neighbourhood.

Tueniocampa rubricosa:—Common.

T. Munda:—At Godolphin.

Orthosia Xerampelina:—Took one, settled on ash-trunk, Sept., 1898.

Amphydasis betularia:—Several.

Tephroclystis pulchellata:—Larvæ abundant in flowers of foxglove, June. Moths in July and a few in the following May.

T. Succentureata, *T. Centaureata*, *T. Venosata*, *T. Nanata*, *T. Vulgata*, *T. Absyntheata*, and *Gymnoscelis Pumilata* occur.

Mysticoptera sexualisata:—A very scarce species most parts of England; here flies end of June just before dusk, rapidly around and in the neighbourhood of Sallow bushes.

Trichopterix Viretata:—A scarce insect. Feeds on holly. Here occasionally found at rest on tree-trunks the beginning of May.

Hydriomena unangutata:—Plentiful end of June.

Acidalia promutata:—Rests on granite stones with which its colour closely assimilates. June: again in Sept.

Harmodia carpophaga

„ <i>cucubali</i> „ <i>capsincola</i> „ <i>nana</i>	}	All occur. Larvæ in seed pods of Cam- pions (<i>Silene</i> and <i>Lychnis</i>).
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VOL. XIV.

ADDENDA ET CORRIGENDA.

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- Page* 58, line 2, for "Pettyman," *read* "Pettman."
- „ 74, line 8, for "after," *read* "before."
- „ 76, line 6, for "tentatively," *read* "tentatively."
- „ 77, line 3, for "Eastern to Western," *read* "Eastern and Western."
- „ 82, line 8 from bottom, delete?
- „ 98, line 12, for "Edward Tudor," *read* "Edmund Tudor."
- „ 100, line 7 from bottom, for "Scythe," *read* "Spade."
- „ 100, *Note*, for "Ducange...fauche," *read* "Misprint in Capgrave for vanga=sarcula."
- „ 104, line 24, for "Grandission," *read* "Grandisson."
- „ 109, lines 12, 13, 14, *cancel* "S. Gwen...S. Elwyn."
- „ 110, line 14, for "Broegan," *read* "Brocagni."
- „ 112, *cancel* paragraph "in Brittany...at Ploumelin."
- „ 120, line 3 from bottom, for "Winian," *read* "Winiau."
- „ 121, line 10, for "fonnded," *read* "founded."
- „ 123, line 3 from bottom, for "Haelgoal," *read* "Huelgoet."
- „ 130, lines 1 and 2 from bottom, for "Wythiel...him,"
read "Wythiel Parish Church was likewise dedicated to him, but changed to S. Clement, whose day comes near that of S. Eval."
- „ 132, line 7 from bottom, for "Bangor ys y Cold," *read* "Bangor ys y Coed."
- „ 133, line 3 from bottom, for "grandfather," *read* "great-grandfather."
- „ 141, line 6 from bottom, for "his life," *read* "their lives."

- Page 141, line 5 from bottom, for "his patronage," read "the patronage of S. Filius."
- „ 143, lines 9, 10, and 11 from bottom, *cancel* "possibly by . . . Scotland."
- „ „ line 8 from bottom, *cancel* "however much more."
- „ 146, line 21, for "myrtyrologies," read "martyrologies."
- „ 148, line 5, for "antecedently," read "antecedently."
- „ „ penult line, for "leurs," read "leur."
- „ 150, line 5 from bottom, for "purist," read "purest."
- „ 160, line 18, for "Myrrian," read "Myvrian."
- „ 167, line 1, for "Aelran," read "Abran."
- „ 168, line 2 from bottom, for "Welvelve de Langstly," read "Welvele de Lanystly."
- „ „ line 7, for "at," read "as."
- „ „ line penult, for "Langstly," read "Lanystly."
- „ 170, lines 2, 3, and 4 from bottom, *cancel* "His feast . . . person," and read "His feast is put by Wilson on April 4, but arbitrarily."
- „ 188, line 9 from bottom, for "Earp, Water-colour artist, of Killarnëy," read "E. Sedding."
- „ 194, line 7, for "promintory," read "promontory."
- „ 270, *in pedigree*, for *date of Gildas*, 550, read 570.
- „ 276, lines 8 and 9 from bottom, for "We have . . . Cornwall," read "and he may have been a second founder. His brother, Edeyrn, went on into Brittany, and is buried there."
- „ 277, lines 1, 2, and 3, *cancel* and read "secondary foundations did take place; thus Lanhern, probably taking its name from S. Aelhaiarn, now recognises S. Mawgan as patron."
- „ 277, line 7, *cancel* "Selyf and."
- „ 288, last line, for "anothar," read "another."
- „ 290, line 10, for "Augustive," read "Augustine."
- „ „ line 25, for "Brechnock," read "Brecknock."
- „ 303, line 3, *cancel* "of Auxerre."

Page 304, line 15, *cancel* paragraph "What is conceivable.... improbable."

„ 307, line 10 from bottom, for "close by," *read* "close to S. Kewe."

„ 325, line 5 from bottom, for "one head to another," *read* "one end to another."

„ 395, line 15, for "wheelwright," *read* "shipwright."

„ 408, line 14, for "Stapledon," *read* "Stapeldon."

Pages 420 to 422.

The following English names of the Macro-lepidoptera in Mr. Spiller's list are supplied by him. Mr. Spiller points out that the English names of the smaller moths are rarely, if ever, used.

BUTTERFLIES.

<i>Argynnis Paphia</i>	Silver Washed Fritillary.
<i>A. Aglaia</i>	Dark Green Fritillary.
<i>A. Selene</i>	Small Pearl Border Fritillary.
<i>Satyrus Semele</i>	Grayling.
<i>Pyrarge Aegeria</i>	Speckled Wood.
<i>P. Megaera</i>	Wall.
<i>Vanessa Cardui</i>	Painted Lady.
<i>Lycaena Argiolus</i>	Holly Blue.
<i>L. Aegon</i>	Silver Studded Blue.
<i>L. Agestis</i>	Brown Argus.
<i>Thecla Quercus</i>	Purple Hair-Streak.
<i>T. Rubi</i>	Green Hair-Streak.
<i>Colias Edusa</i>	Clouded Yellow.

MOTHS.

<i>Smerinthus ocellata</i>	Eyed Hawk.
„ <i>populi</i>	Poplar Hawk.
<i>Sphinx Ligustri</i>	Privet Hawk.
<i>Acherontia Atropos</i>	Death's Head.
<i>Macroglossa Stellatarum</i>	Humming Bird Hawk.
<i>Trochilium Apiformis</i>	Poplar Clear-wing.
<i>Ino statices</i>	Forester.
<i>Zygæna trifolii</i>	Five-spot Burnet.

<i>Z. filipendula</i>	Six-spot Burnet.
<i>Lithosia griseola</i>	Grey Footman.
<i>Diaerisia Mendica</i>	Muslin.
<i>Arctia Villica</i>	Cream-spot Tiger.
<i>Bombyx Roboris</i>	Oak Eggar.
<i>B. Rubi</i>	Fox.
<i>Saturnia pavonia</i>	Emperor.
<i>Leucania Conigera</i>	Brown-line Bright-eye.
<i>Neuronion popularis</i>	Feathered Gothic.
<i>Melanchra cespitis</i>	Hedge-Rustic.
<i>M. Serena</i>	Broad-barred White.
<i>Luperina Testacea</i>	Flounced Rustic.
<i>Epunda Nigra</i>	Black Rustic.
<i>E. Lichenea</i>	Feathered Ranunculus.
<i>Panolis Piniperda</i>	Pine Beauty.
<i>Taeniocampa rubricosa</i>	Red Chestnut.
<i>T. Munda</i>	Twin-spotted Quaker.
<i>Orthosia Xerampelina</i>	Centre-barred Jallow.
<i>Amphydasis betularia</i>	Peppered.
<i>Tephroclystis pulchellata</i>	Fox-glove Pug.

The other six species of *Tephroclystis* and *Gymnoscelis*
Pumilata are all Pug Moths.

<i>Mysticoptera sexalisata</i>	Small Seraphim.
<i>Tricopterix Viretata</i>	Holly „
<i>Hydriomena unangutata</i>	Bedstraw Carpet.
<i>Acidalia promutata</i>	Mullin Wave.
<i>Harmodia carpophaga</i>	Light Coronet.
„ <i>cucubali</i>	Campion.
„ <i>capsincola</i>	Lychnis.
„ <i>nana</i>	Marbled Coronet.

FURTHER CORRIGENDA.

- Page 85, line 7 from bottom, *cancel* "and. . . Mobai."
 „ 158, lines 22, 24, 25, and 26, *for* "Senan read Setna."
 „ „ lines 25 and 26, *cancel* "Senan died. in 522."
 „ „ line 27, *cancel* "Senan is the Sennan of Land's End."

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No. 3.	1896, Aug. 6.	Nov. 17..	Mr. T. C. Peter	Archæology
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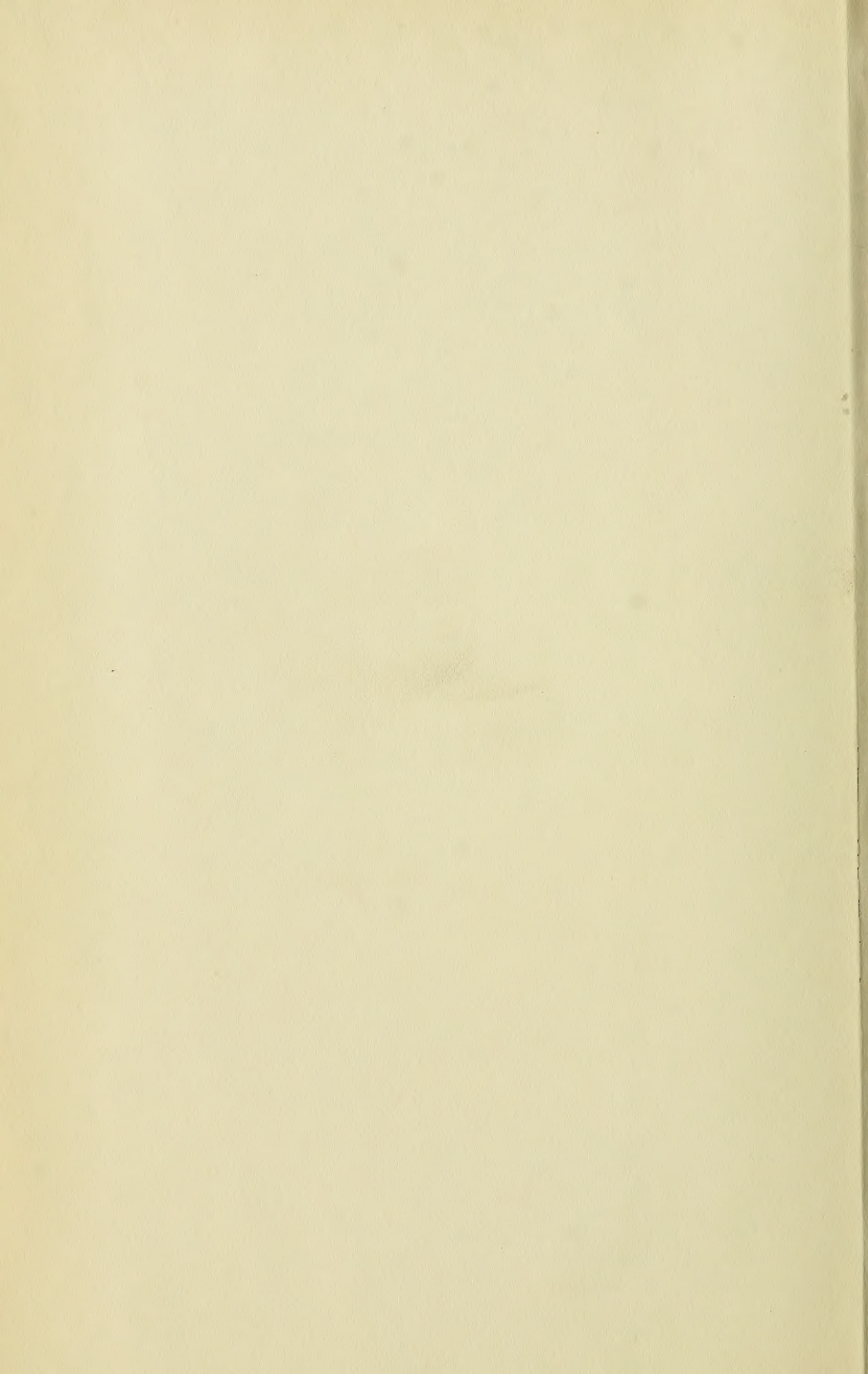
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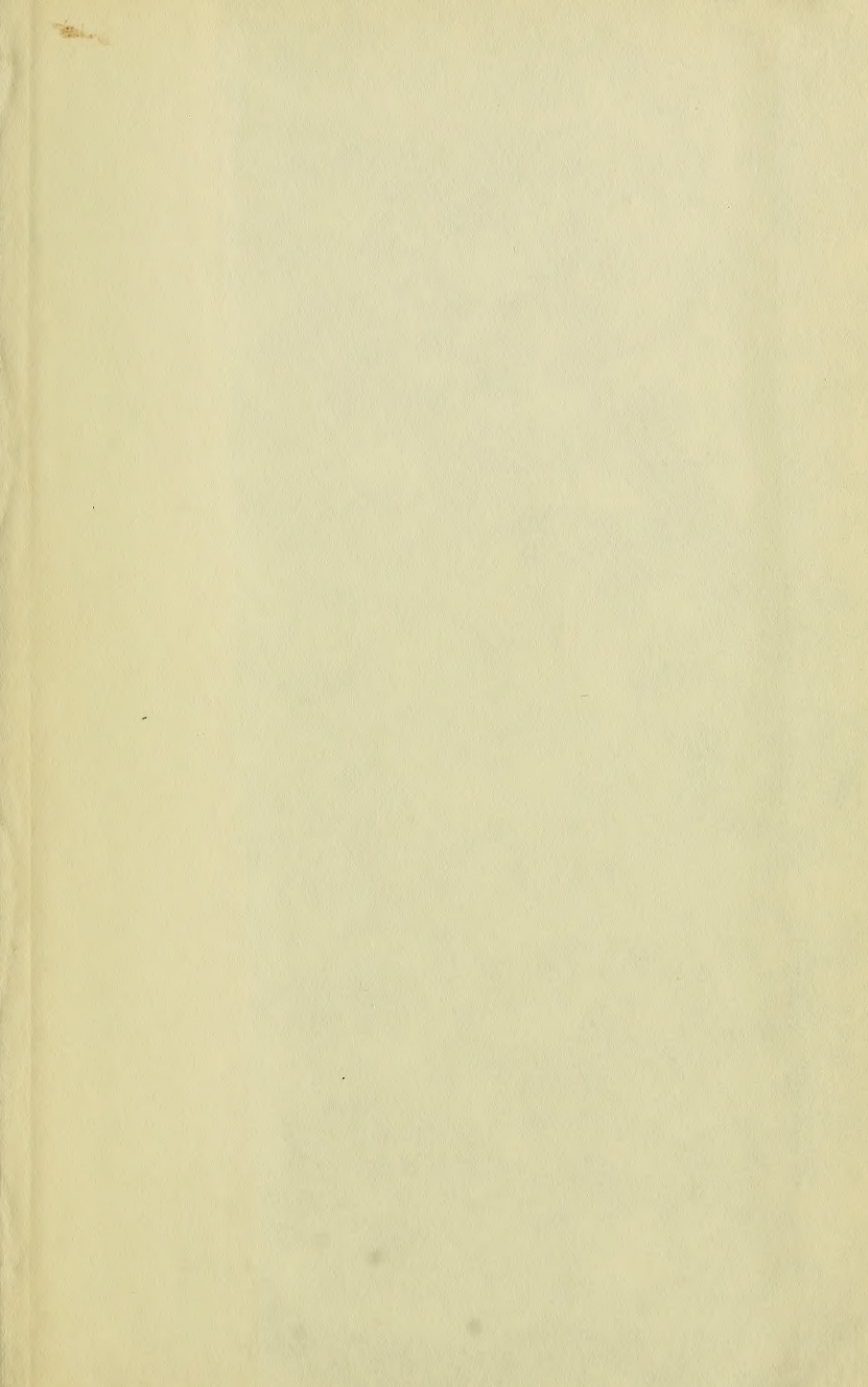
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